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Baptist Mission in Burmah.

Extracts from the Journal of Mr. JUDSON.
(Concluded from page 201.)

After Mr. G. left us we went to visit Mr. R. We were formerly acquainted with him in Rangoon; and he would now assist us, had he not been out of the favor of the new emperor. We related our proceedings, & the disappointment of our hopes. I knew it would be so, & he was when you first called on me; I was not willing to discourage you, but I was making trial for yourselves. He related the following story, with the substance of which we were previously acquainted.

About fifteen years ago, the Roman Catholic priests converted to their faith a learned teacher of talents and distinction. He took great pains to indoctrinate him in their religion, and entered into great hope of his usefulness in their country. After his return from Rome, which they had sent him to complete his Christian education, he was accused by his nephew, a clerk in the high court of the empire, of having renounced the established religion. The emperor, who, it must be remembered, was far from approving the religion of Boodh, ordered that he should be compelled to recant. The nephew seized his uncle, cast him into prison and fetters, caused him to be beat and tortured continually; and at length had recourse to the torture of the iron ball.

With this instrument he was gradually broken from the ends of his feet up to the breast, until his body was little else than one livid wound. Mr. R. was one of those that stood by and gave money to the executioners, to induce them to strike.

At every blow, the sufferer pronounced the name of Christ, and declared afterwards, that he felt but little or no pain. When he was at the point of death, the hands of his tormentors, some of whom pitied his case, went to the emperor, with a statement that he was a madman, and knew not what he was about; in which the emperor gave orders for his release. The Portuguese took him away, concealed him till he was able to move, then sent him privately in a boat to Rangoon, and thence by ship to Bengal, where he finished his days. Since then the Roman priests, of whom there are four only in the country, have done nothing in the way of proselyting, but confined their labors to their own flocks, which are composed of the descendants of foreigners.

A man who accused his uncle, is now the first of the private ministers of the empire, taking rank before Mung Zah! Furthermore, the present chief queen, who has great influence with his majesty, has ever been particularly attached to the religion and priests of Boodh.

Our case could not be more desperate. We directly returned to the boat, and ordered our people to 'sell off all unnecessary articles, and be ready to start, as soon as our passport could be obtained.

Feb. 1st.—Went to Mya-day-men, and applied for a passport to Rangoon. He appeared willing to oblige us; but said we must make formal application to Mung Zah.

Feb. 2d.—Went to various places and made various inquiries and applications for a passport. Ascertained that it was absolutely necessary, in our case, to procure a special one from the high court of the empire.

Feb. 3d.—Sent our head man, and some of our people, with a petition to Mung Zah. After they had gone off, we called on Mr. G. He informed us that the petition had been presented to Mung Zah, and read in his presence. After listening to the whole of it, instead of throwing it away, or even returning it, he committed it to one of his people to keep, saying to Mr. G. "The doctrines and commands are very good; but it will be a long time, before the Burmans can be convinced that there is a God and Saviour." After this interview Mung Zah, Mr. G. was summoned before the emperor. His majesty among other things inquired about the foreign teachers. Mr. G. told him our country, character, and our object. The emperor observed that the Portuguese priest told him very different things, particularly, that we were a sect of Zandeas, and very obnoxious to former emperors.

Mr. G. endeavored to vindicate our character; but the emperor appeared quite deaf to hearing any thing in our favour. He said he, laughing, they have come, and we must leave our capital. We have no more to receive their instructions. Perhaps they may find some of their countrymen in Rangoon, who may be willing to listen to them.

Mr. G. now advised us to obtain a royal order protecting us personally from molestation, while we should remain in the country; otherwise, said he, as it will be dangerous that you have solicited royal patronage, and been refused, you will lie under the mercy of every ill-disposed person. The suggestion of Mr. G. occupied our thoughts the rest of the day. We finally decided, that as such an order would cost several hundred dollars, we would prefer trusting in the Lord, to keep us and our poor disciples.

At night our people returned. They had found Mung Zah, and presented the petition for a passport, to which he made no other reply, but "Come to-morrow."

Feb. 4th.—Sent the people early in the morning, with a handsome present to Mung Zah. They returned late at night. He accepted the present, and assured them, he would do our business to-morrow.

Feb. 5th.—Sent the people as usual, our trusty Mung Nau accompanying them, with a quantity of silver. This did the business. Late in the evening, I had the pleasure of taking into my hand the pointed palm-leaf. It has cost us the value of thirty dollars.

Feb. 6th.—Pushed off from the beach of O-diag-ma. I could moralize half an hour on the apt resemblance, the beautiful congruity between the desolate state of our feelings and the sandy barren surface of this miserable beach. "But 'tis idle all." Let the beach and our sorrow go together. Something better will turn up to-morrow.

Feb. 12th.—Reached Pyee, 230 miles from Ava; our descent on the river being, of course, much more rapid than our ascent. Here, to our great surprise, we met with the teacher Mung Shwa Gngong. He had come up from Rangoon, a few days ago, to visit an old acquaintance, who was dangerously ill; expects to return shortly; would gladly go with us, if we could wait a day or two. We stated to him all our adventures at court, the distressing result of the expedition, and the present danger of propagating or professing the religion of Christ, and wound off with the story of the iron ball. He appeared to be less affected and intimidated by the relation, than we could have expected. Indeed, his language was rather too high for the occasion. I therefore told him that it was not for him we were concerned, but for those who had become disciples of Christ. When they were accused and persecuted, they could not worship at the pagodas, or recant before the Mangan teacher. He felt the force of the reflection, and tried to explain his past conduct. Say nothing, said I; one thing you know to be true, that, when formerly accused, if you had not, in some way or other, satisfied the mind of the Mangan teacher, your life would not now be remaining in your body. Then, said he, if I must die, I shall die in a good cause, I know it is the cause of truth. He then repeated, with considerable emphasis, the most prominent points of his present faith, as follows:—*I believe in the Eternal God, in his Son Jesus Christ, in the atonement which Christ has made, and in the writings of the apostles, as the true and only word of God.*" Perhaps, continued he, you may not remember, that during one of my last visits, you told me that I was trusting in my own understanding, rather than the divine word. From that time I have seen my error, and endeavored to renounce it. You explained to me also the evil of worshipping at pagodas, though I told you, that my heart did not partake in the worship. Since you left Rangoon, I have not lifted up my folded hands before a pagoda. It is true, I sometimes follow the crowd, on days of worship, in order to avoid persecution, but I walk up one side of the pagoda, and walk down the other. Now you say, that I am not a disciple. What lack I yet? I was now satisfied that he had made a little advance, since our last interview, which required a corresponding advance on my side. I replied, therefore, Teacher, you may be a disciple of Christ in heart, but you are not a full disciple. You have not faith and resolution enough to keep all the commands of Christ, particularly that which requires you to be baptised, though in the face of persecution and death. Consider the words of Jesus, just before he returned to heaven, "He that believeth, and is baptised, shall be saved." He received this communication in profound silence, and with that air, which I have observed to come upon him, when he takes a thing into serious consideration. Soon after, I hinted our intention of leaving Rangoon, since the emperor had virtually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate, much less to embrace it. This intelligence evidently aroused him, and showed us that we had more interest in his heart than we thought. "Say not so," said he, "there are some who will investigate, notwithstanding; and rather than have you quit Rangoon, I will go myself to the Mangan teacher, and have a public dispute. I know I can silence him. I know the truth is on my side." Ah, said I, you may have a tongue to silence him, but he has a pair of fetters and an iron ball to tame you. Remember that. This was the substance of our conversation, though much more prolix; and he left us about 9 o'clock at night.

Feb. 18th.—Arrived in Rangoon. Feb. 20th. Lord's Day.—In the evening, I called the three disciples together, and gave them a connected account of the affair at Ava, that they might have a full understanding of the dangers of their present condition, & the reasons of our intended departure from Rangoon. We expected, that after being destitute of all the means of grace for some time, and after seeing

their teachers driven away from the presence of their monarch in disgrace, they would become cold in their affections, and have but little remaining zeal for a cause thus proscribed and exposed to persecution. We thought, that if one out of the three remained firm, it was as much as we could reasonably hope for. But how delightfully were we disappointed. They all, to a man, appeared immovably the same, yea, rather advanced in zeal and energy. They vied with each other, in trying to explain away difficulties, and to convince us, that the cause was not yet quite desperate. But whether are the teachers going? was, of course, an anxious inquiry. We told them, that it was our intention never to desert Burmah; but that since the emperor had refused to tolerate our religion, we thought it necessary to leave, for a time, those parts of the empire which are immediately under his dominion; that there is a tract of country lying between Bengal and Arrakan, which, though under the government of Bengal, is chiefly inhabited by Arakanese, who speak a language similar to the Burman, the district being really a part of Arrakan, one component part of the present Burman empire; that formerly a teacher from Bengal (De Bruyn) lived at Chittagong, the principal town in that district, and baptized several converts, who, at his death, were left destitute of all instruction to the present time; and that, in view of these considerations, it was our purpose to proceed thither, in hope of finding that toleration which was denied us in Rangoon. We then asked them severally what they would do. Mung Nau had previously told us, that he would follow us to any part of the world. He was only afraid that he should be a burden to us; for, not being acquainted with another language, he might not be able to get his living in a strange land. As for me, said Mung Thahlah, I go where preaching is to be had. Mung Bya was silent and thoughtful. At last he said, that as no Burman women is allowed to leave the country, he could not, on account of his wife, follow the teachers; but (continued he, with some pathos,) if I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; on other shall I think of. This interview with the disciples rejoiced our hearts, and caused us to praise God for the grace which he has manifested to them.

Feb. 24.—We have spent three or four days in inquiring about Chittagong, and the prospect of getting a passage directly thither, or by the way of Bengal. This evening, Mung Bya came up with his brother-in-law, Myat-yah, who has lived in our yard several months, and formerly attended worship in the zayat. I have come, said Mung Bya, to petition that you will not leave Rangoon at present. I think, replied I, that it is useless to remain under present circumstances. We cannot open the zayat; we cannot have public worship; no Burman will dare to examine this religion; and if none examine, none can be expected to embrace it. "Teacher," said he, "my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petitions. (Here Myat-yah assented that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event; though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do?" Mung Nad came in, and expressed himself in a similar way. He thought, that several would yet become disciples, in spite of all opposition, and that it was best for us to stay a while. We could not restrain our tears at hearing all this; and we told them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to another place, and would, therefore, re-consider the matter.

Feb. 26th.—Mung Shwa-bo, a sedate and pleasant man, who came to live in our yard, just before we went to Ava, accompanied Mung Myat-yah to the usual evening worship. When we were about breaking up, Mung Thahlah began conversation, by saying, "Teacher, your intention of going away, has filled us all with trouble. Is it good to forsake us thus? Notwithstanding present difficulties and dangers, it is to be remembered, that this work is not yours or ours, but the work of God. If he give light, the religion will spread. Nothing can impede it." After conversing some time, I found that Mung Louk, another inhabitant of the yard, had been listening without. Accordingly, he was invited to take his seat with the inquirers. Mung Bya now began to be in earnest, his arm was elevated, and his eyes brightened. "Let us all," said he, "make an effort. As for me, I will pray. Only leave a little church of ten, with a teach-

er set over them, and I shall be fully satisfied." Mung Nau took a very active part in the conversation. The three new ones said nothing, except that they were desirous of considering the religion of Christ. None of them, however, were willing to admit, that as yet, he believed any thing.

We felt that it was impossible for us all to leave these people, in these interesting circumstances; and, at the same time, we felt it very important that Chittagong should not be neglected. Under these circumstances, we came to the conclusion, that brother Colman should proceed immediately to Chittagong, collect the Arakanese converts, and form a station, to which new missionaries from the Board may at first repair, and to which I may ultimately flee, with those of the disciples that can leave the country, when we find that persecution is so violent, as to suppress all further inquiry, and render it useless and rash to remain; that I should remain in Rangoon, until the state of things becomes thus desperate, and then endeavor to join brother C. in Chittagong; but that, if, contrary to our expectation, the Rangoon station should, after a lapse of several months, appear to be tenable, and that for an indefinite time, and some work be evidently going on, brother C. after settling one or two missionaries in Chittagong, to keep that place, should rejoin me in Rangoon.

Feb. 27th. Lord's Day.—Had private worship in the zayat—the front doors closed—none present but the disciples and inquirers.

Feb. 28th.—A visit from Shwa Gngong. He had considered (he said) my last words, that one must believe, and be baptized, in order to be a full disciple; it was his desire to be such; and he wanted to know what outward rules, in particular, he must observe, in case he should become a professor. I told him, that the disciples of Christ, after baptism, were associated together; that they assembled every Lord's day for worship; and that, from time to time, they received the sacrament of bread and wine. I then warned him of the danger of self-deception, and of the persecution to which disciples were exposed in this country, and advised him to re-consider the matter most thoroughly, before he made a definite request for baptism.

After he had gone, Oo Yan (mentioned Dec. 19th,) came in—was disappointed in not finding Mung Shwa Gngong, having agreed to meet him at the mission house. We had a long conversation on doctrinal points, in which he discovered a very acute discriminating mind.

MARCH 2d.—Another visit from Oo Yan. Venture to indulge a little hope, that truth is beginning to operate on his mind.

MARCH 5th. Lord's Day.—Private worship, as last Lord's day. In the evening, received the sacrament of bread and wine. Mung Nau was not present, having gone on a visit to Bau-lay, his native place. Had a refreshing and happy season, with the two other disciples. Two of the inquirers were spectators.

MARCH 8th.—In the evening, had a very pleasant and instructive conference with the disciples and inquirers. Mung Thahlah appeared to great advantage. Took the lead in explaining truth to the new ones, and quoted scripture with singular facility and aptness. He has most evidently very correct views of the doctrines of grace. Mung Myat-yah appears to begin to discern the excellence of the Christian system, and to have some right feelings towards the Saviour.

MARCH 10th.—Mung Shwa Gngong and Oo Yan have been with me several hours; but the interview has afforded very little encouragement. The former said but little on his own account,—appearing chiefly desirous of convincing and persuading his friend, that he might gain (as I secretly suspected) some companion of his own rank in life, before he embraced the new religion. The latter acted on the defensive, and spent all his time in raising objections. He was ready to admit, that the atheistic system of the Boodhist, was not tenable; but endeavored to fortify himself on a middle system, between that and the Christian, the very system, in which Mung Shwa Gngong formerly rested, and which, for distinction's sake, may be fitly termed the semi-atheistic. Its fundamental doctrine is, that divine wisdom, not concentrated in any existing spirit, or embodied in any form, but diffused throughout the universe, and partaken in different degrees, by various intelligences, and in a very high degree by the Boodhs, is the true and only God. This poor system, which is evidently guilty of suicide, Oo Yan made every possible effort to keep alive; but I really think, that in his own mind, he felt the case to be hopeless. His mode of reasoning is, however, soft, insinuating and acute; and so adroitly did he act his part, that Mung Shwa Gngong, with his strong arm, and I, with the strength of truth, were scarcely able to keep him down.

MARCH 13.—The teacher and Oo Yan, with two of their friends, came and spent several hours. The former staid later than the others, and attended evening worship. I asked him, whether there was any point in the Christian system, on which he had not obtained satisfaction.

He replied that he was not yet satisfied as to the propriety of God's appointing one particular day in the week, for assembling together, in distinction from all other days. I saw, at once, why he has always been so remiss in attending worship on the Lord's day; and I therefore proceeded to state the nature of positive commands, and their peculiar excellence, as the best test of obedience. I descanted on these points to his apparent satisfaction; but let us see whether he will come next Lord's day.

Later in the evening, had an instructive conference with Mung Myat-yah and Mung Shwa-bo. They both appear to have obtained some of that light, which, like the dawn of morning, shineth more and more unto perfect day.

MARCH 15th.—Another visit from the teacher, accompanied with his wife and child. Again discussed the necessity of assembling on the Lord's day. Found that the sacraments of baptism and the supper are, in his mind, liable to similar objections. Forsook, therefore, all human reasoning, and rested the merits of the case on the bare authority of Christ, "Ye are my friends, if ye do whatsoever I command you." Notwithstanding the remains of his deistical spirit, however, I obtained, during this visit, more satisfactory evidence of his real conversion, than ever before. He said, that he knew nothing of an eternally existing God, before he met with me; that on hearing that doctrine, he instantly believed it; but that it was a long time, before he closed with Christ. Can you recollect the time, said I. Not precisely, he replied; but it was during a visit, when you discoursed concerning the Trinity, the divine sonship of Jesus, and the great sufferings which he, though truly God, endured for his disciples. He afterwards spoke, with much Christian feeling, on the preciousness of the last part of the sixth chapter of Matthew, which he heard me read day before yesterday, at evening worship.

MARCH 19th. Lord's Day.—Looked in vain for the teacher and his acquaintances.

MARCH 21st.—Mung Thahlah introduced one of his relations, by name Mung Shwa-ba, as desirous of considering the Christian religion. Spent an hour or two in conversing with him. He was afterwards present at evening worship, and staid to converse, after the rest had retired.

MARCH 22d.—Another conversation with Mung Shwa-ba. He appears to be under deep religious impressions. His language and his looks evince an uncommon solemnity of spirit, an earnest desire to be saved from the wrath to come. After praying with him, I left him in company with Mung Thahlah.

MARCH 23d.—In the morning, Mung Thahlah informed me, that he and his friend had sat up the greater part of the night, in the zayat, reading and conversing and praying. In the afternoon, Mung Shwa-ba came in himself. His expressions are very strong; but I have no reason to doubt his sincerity. It only seems strange to us, that a work of grace should be carried on so rapidly, in the soul of an ignorant heathen. He presented a writing containing a statement of his faith, & an urgent request to be baptized next Lord's day.

MARCH 24th.—Spent all the evening with Mung Shwa-ba. Feel satisfied that he has experienced a work of divine grace; but think it advisable to defer his baptism, till Sunday after next, in order to allow him full time to re-examine the religion and the foundation of his hopes.

MARCH 26th. Lord's day.—Three women present at worship—acquaintances of Mung Shwa Gngong. They have visited Mr. J. once or twice before. The principal of them, renounced Gaudama, some years ago, and adopted the semi-atheistic system, but without obtaining any real satisfaction. Two years ago, she met with a copy of the tract, which gave her an idea of an eternally existing God; but she knew not whence the paper came. At length, Mung Shwa Gngong, told her that he had found the true wisdom, and directed her to us. Her case appears very hopeful.

In the evening, after worship, had a protracted conversation with the disciples and inquirers, on account of brother Colman's intended departure to-morrow. Mung Shwa-ba appeared very well indeed. Mung Myat-yah said—"Set me down for a disciple. I have fully made up my mind, in regard to this religion. I love Jesus Christ; but I am not yet quite ready for baptism." After we dismissed them, they went over to the zayat of their own accord, and held a prayer meeting.

And here I must close my journal. We have spent the last evening with our very dear brother and sister Colman. They expect to embark to-morrow morning. Our parting is mournful; for happy, uncommonly happy has been our past intercourse. Nothing but a sense of duty, could force the present separation. We hope that it will be of short duration, and that we shall soon re-unite our labors in Chittagong or Rangoon.

On their departure, Mrs. J. and myself will again be left to our former "loneliness of lot." In this situation, we renewedly commend ourselves to the remembrance and the prayers of the Board.

Mr. Connor's Visit to Jerusalem.

(Continued from page 202.)

Arrival at Jerusalem.

On Monday morning we proceeded towards Jerusalem. After passing over a cultivated plain, we entered a broad valley at the end of which, turning to the right, we rode along a stony path in a narrow glen, amidst the mountains of Judea. The mountains that bound this glen, are, in general, uncultivated and rocky, but beautifully tufted with underwood. On issuing from this glen, the road carried us over a fatiguing succession of stony hills and valleys; the country, as we approached Jerusalem, becoming more and more desolate, till it terminated in a rugged desert of rock, which scarcely admitted the growth of a few blades of grass. About four o'clock we came in sight of the Holy City; its first appearance, when approached from Jaffa, is that of a neat little walled town, seated on a gentle eminence. Outside the gate was a band of pilgrims, amusing themselves with throwing stones. We entered the city, and proceeded, through a few narrow and winding streets, to the Latin Convent of San Salvador, where we took up our abode.

Measures adopted for securing the sale of the Scriptures in the Patriarchate of Jerusalem.

The Archbishop of Cyprus having given me an introductory letter to Procopius, the chief agent of the Patriarch of Jerusalem, I waited on him, at the Greek Convent, two or three days after my arrival. He received me in the most friendly manner. He expressed his warmest approbation of the plan and objects of the Bible Society; and acceded immediately to my proposal, of leaving a considerable portion of the Scriptures which I had brought with me in his hands, for sale or distribution among the Pilgrims and others.

In a subsequent visit, I delivered to him a paper, of which the following is a translation:—

"1. Procopius will keep, in his convent, a Depot of the Scriptures, for the Greek Christians in Jerusalem and its neighborhood; and will exert all his influence, to diffuse these Scriptures throughout the Patriarchate of Jerusalem.

"2. Procopius will also keep, in his Convent, a depot of the Scriptures, in various languages, for the Pilgrims of the Greek Church that visit Jerusalem; and when these pilgrims arrive, he will cause them to be informed of the existence of the Depot and will encourage them to purchase.

"3. The Metropolitan, Archbishops, and other Ecclesiastical Dignitaries of the Patriarchate of Jerusalem, will perhaps encourage, by letter, or by word of mouth, the people of their respective Churches to purchase the Scriptures, and will commit the distribution of them to men of judgment and fidelity.

"4. Perhaps Procopius will be able to find a faithful and trust-worthy man, to whom he might confide the sale of the Scriptures, in various languages, in Jerusalem and its neighborhood. It would, I think, be the best plan to expose these Books for sale, during the Passover in the Square,* which fronts the Church of the Holy Sepulchre, on account of the frequent assembling of the Pilgrims there.

"5. The Books, thus sold, must be sold at a stated moderate price; and the Bible Society grants a commission of ten per cent. upon the money received for the Books, to the Person whom Procopius will employ to sell them.

"6. All the money received for the Books will be put into the hands of Procopius, who will examine the accounts of the Vender, and pay him commission. Procopius will also deduct from the money received any expense that he may have incurred for the carriage of the Books from Jaffa to Jerusalem, &c. He will transmit the remainder of the money to the Rev. W. Jowett, Strada San Giovanni, Malta, through the hands of Signor Damiani, British Consul in Jaffa. Mr. Jowett, who keeps the Great Depot in Malta, will supply Procopius with whatever Scriptures he may want for the Pilgrims and others.

"7. It would afford peculiar pleasure to the Bible Society, if Procopius would correspond with Mr. Jowett; and would give him from time to time, especially after each passover, an account of the mode in which the Scriptures have been distributed, specifying the number of those sold in each language."

Procopius read this paper with attention, and gave his full assent to every thing it contained. "Send me the Books," said he, "and I shall immediately begin; and when I shall have furnished the Patriarchate with the Scriptures, I will circulate them elsewhere."—He will carry on a correspondence with Mr. Jowett, through Jaffa and Alexandria.

Procopius is a man of talents and of extensive attainments, particularly in languages. His character, as chief agent of the Patriarchate, places him high, in point of power and influence. And, when we consider, that the majority of the Pilgrims who visit Jerusalem, are Greeks, and that there are about 20,000 Christians, subject to its Patriarch, we may hope that Procopius, with the hearty good will which he manifests, will be the instrument of effecting much, in accomplishing the objects of the Bible Society in these parts.

The prices affixed to the Scriptures sold in these parts must be very moderate. The Bible Society indeed, in prosecuting its work of charity in the Levant, must ex-

*The square is filled, during the whole Passover, with vendors of crucifixes, beads, and other trinkets, and is the chief resort of the pilgrims. All who enter the Church of the Sepulchre must necessarily pass through it.

pect to encounter a considerable loss. It is not alone the poverty of the inhabitants that will cause this; it is more particularly, the deadness and apathy toward their spiritual interests in which they at present lie. This state, however, we may hope, will not last long.

The Books which I gave to Procopius for sale were the following—83 Arabic Psalters, 2 Arabic Bibles, 3 Arabic Testaments, 34 Greek Testaments; all these he has sold. I gave him also a large quantity of Greek Tracts; these he has distributed.

Obstacles to the Establishment of a Bible Society at Jerusalem.

The dissensions which unhappily subsist among the different bodies of Christians in Jerusalem, oppose an insuperable obstacle to the establishment there, at present, of any efficient Institution for the circulation of the Scriptures.

Of that city, whose very name is "Peace," and whose peaceful state should be the figure of the Church's unity on earth, and of its rest in heaven (see Psalm cxxii)—of that city the Christian Traveller is compelled to say—

If there be a spot in the world, where the spirit of religious contention burns with greater fury than in another, that spot is Jerusalem!

The occupation of the Holy Places is the great object of contention. These are in the hands of the Turks, by whom the right of occupation is sold to the highest bidder. The Greeks and Armenians are friendly to the diffusion of the Scriptures, nor do the Latins seem hostile to the circulation of their authorized versions. When, therefore, the real value of the Holy Places comes to be understood by the contending parties, through the increase of Divine Light in these regions, they may be led to worship in them in peace and harmony, and to unite together for the purpose of making known to all men the Word of Salvation.

Under existing circumstances, therefore, Mr. Connor says—

The best plan will be, that Procopius should be the general Depository of the Scriptures here, in Romic, Arabic, Russian, Bulgarian, Wallachian, Armenian, and Turkish in Greek and Armenian characters for the Christians of Anatolia. He undertakes to see them offered for sale; and is also willing to distribute, among the Pilgrims and others, Greek and Arabic Religious and Bible Society Tracts.

Language and Schools of the Patriarchate of Jerusalem.

The language universally spoken, throughout the Patriarchate of Jerusalem, is the Arabic. Schools are rare; consequently, reading is not a very common attainment. The Metropolitan, Archbishops and Bishops, are all native Greeks, & reside in Jerusalem. Very few of them know any thing of Arabic, but maintain Agents, (natives of the country) at their dioceses, which they occasionally visit. The Patriarch of Jerusalem always resides in Constantinople.

Armenian Patriarch at Jerusalem.

A few days after my arrival, I visited the Armenian patriarch; and conversed with him on the Bible Society, and on the object of my visit to Jerusalem. Both pleased him, and he immediately requested me to send him sixty six of the Armenian Testaments which I had brought with me. He gave me four piastres a piece for them. He took them he said, to present to his friends. He would give me no encouragement, however, to sell them openly. Before he will permit the public sale of them, he must have authoritative proof that the edition is sanctioned at Constantinople. This I will procure for him, when I return thither.

Syrians, Copts, Abyssinians, and Jews at Jerusalem.

I have visited, more than once, the Convents of the Syrians, Copts, and Abyssinians.

The Syrians, (who are Nestorians from Mesopotamia) were pleased with the Syrian Testaments, and told me that they would go off rapidly in Diarbekir and other places. I made a present of one of these Testaments to their Church Library, and gave a couple to two of their Priests, who were on the point of returning to Merdin. The number of Syrians in Jerusalem is about fifteen.

The Abyssinians reside in the same Convent with the Copts. Their Chief Priest informed me, that there are, in all, about twenty Abyssinians in Jerusalem. Most of them have been settled here some time; they came either originally as pilgrims, and were obliged to remain in Jerusalem, for want of means to carry them back to their own country. The Abyssinian Pilgrims are rare. Sometimes years elapse, and not one appears. This year one has arrived. He is from Gondar, and knows Mr. Pierce well. During my conversation with the Priest, we sat in an arched excavation in the wall of the Convent; before him lay a number of Church Books and fragments of the Scriptures, in Ethiopic, beautifully written; they had been brought from Abyssinia, and the Priest refused to sell any of them. The Abyssinians have no Church of their own in Jerusalem; but perform their service in the Chapels of the Copts or Armenians, with whom they are on friendly terms. They are chiefly supported (as well as the Copts) by the Armenians. As the Abyssinians are in the lowest state of poverty, I put twelve Ethiopic Psalters into the hands of the Priest, desiring him to distribute them gratuitously among his people; this he did immediately, while I was sitting with him; they all manifested their gratitude. Among them were several women who read the Ethiopic fluently. One of them was pointed out to me, by the Priest, as the daughter of the present King of Abyssinia. I afterward

went to view their little Library; and found their Books (all Manuscripts, with the exception of two Psalters, printed in London, given to them by Mr. Burkhardt) covered with dust, partly on shelves, and partly in a ruined chamber. All the Abyssinian Pilgrims have a ready access to these Books, and may take them out to read whenever they please.

Among the Jews I have not been able to do any thing. The New Testament they reject with disdain, though I have repeatedly offered it to them for the merest trifle. As for the Prophecies, they say, the Book is imperfect, and therefore they will not purchase; and, as for the Psalters, they tell me there is no want of them in Jerusalem. Had I brought complete Hebrew Bibles with me, I could have sold many.

Celebration of the Passover, at Jerusalem, by the Latins and the Greeks.

The Latin and Greek Easter are now concluded. Their ceremonies have been very numerous. I shall transcribe from my Journal what I have written on four of them.

There I must pause to give you, in a few words, some idea of the Church of the Holy Sepulchre. It is a large building. In the middle, under the great cupola, stands an edifice of considerable size containing the Tomb; over which are suspended forty-four lamps, always burning. Of these twenty-one belong to the Greeks, thirteen to the Catholics, six to the Armenians, and four to the Copts. Between the Sepulchre and the sides of the church is a large space, open and free to all; the Chapels of the different Communions being in the sides of the Church. Mount Calvary is within its walls. You ascend it by a flight of steps, and on its top are two small Chapels belonging to the Greeks. The large Chapel of the Greeks is the most splendid and richly ornamented. For a minute description of the Church, I refer you to Maundrell and Chataubriand.

On Palm Sunday (March the 26th) I went to see the Ceremony of the Latins. After a considerable time had been spent in singing before the door of the Sepulchre, the Deputy Superior of the Latin Convent (the Superior himself being in Cyprus) entered the Sepulchre, with some Priests, to bless the Palm Branches that lay there. When this was done, he left the Sepulchre; & sitting on an elevated chair, received the palms, which had been blessed, from the hands of the Priests. These came forward first, and knelt, one after the other, before the Deputy Superior, receiving from his hand (which they kissed) a branch of the consecrated palm. When this part of the ceremony was concluded, the crowd pressed forward to receive their palms. The confusion and tumult were excessive. The Turks, with their sticks and whips, did all they could to restrain the impetuosity of the people; and had it not been for their great activity, the Deputy Superior would certainly have been overwhelmed by the crowd. When the palms had been distributed, and the confusion had, in some measure, subsided, the Priests and some others walked three times in procession round the Sepulchre, with lighted candles, incense, elevated crucifixes, and palms. They sang as they walked. When the procession was ended, an altar, splendidly ornamented, was placed before the door of the Sepulchre, and Mass was performed.

On Good Friday, there was a grand Procession and Ceremony of the Latins, in the evening. It commenced with an Italian Sermon, in the Catholic Chapel, on the flagellation of Christ. From this place they proceeded to the Chapel where, they say, Christ's garments were taken from him: here was another Sermon in Italian. They then ascended Mount Calvary; and passed first into the Chapel which marks the spot where Christ was nailed to the Cross: the large crucifix and image which they carried in the Procession was here laid on the ground, and a Spanish Sermon was pronounced over it. When this was finished, the crucifix was raised, and moved into the adjoining Chapel of the Elevation of the Cross: here it was fixed upright behind the altar; a Monk, standing by, preached for twenty minutes, on the Crucifixion. The Sermon was in Italian; and when it was concluded, two Monks approached the Cross, and, partially enveloping the body of the image in linen, took off, with a pair of pincers, the Crown of Thorns from the head, kissed it, and laid it on a plate; the nails were then drawn out from the hands and feet, with the same ceremony. The arms of the image were so contrived, that, on the removal of the nails which kept them extended, they dropped upon the sides of the body. The image was then laid on linen, and borne down from Calvary to the Stone of Unction, the spot where they say Christ's body was anointed; here the image was extended; and was perfumed with spices, fragrant water, and clouds of incense: the Monks knelt round the stone with large lighted candles in their hands; a Monk ascended an adjoining pulpit, and preached a Sermon in Arabic. The procession then went forward to the Sepulchre, where the image was deposited, and a Sermon preached in Spanish. This concluded the ceremony.

On the Easter Day of the Latins, which is the Palm Sunday of the Greeks, Armenians, &c. I went to the Church early, and found it excessively crowded. Most of the people had remained there all night. The Catholic, Greek, and Armenian Processions were long and splendid. In all the Processions to-day except that of the Catholics, Palm Branches were carried, and also banners with the various scenes of the Passion painted on them. The people were very eager to sanctify their Palms, by touching the banners with them, as they passed.

On the Greek Good Friday, I went to the Church, with the intention of spending the night there with the Pilgrims, and of viewing the ceremony. The Turkish Guard at the gate was particularly strong; and they admitted none who did not choose to pay twenty-five piastres (about 16s. 8d.) The Firmā which I obtained at Acre from the Pacha, who is Guardian of the Holy Sepulchre, saved myself and servant this expense. It is a general belief among the Greeks and Armenians, that, on Easter Eve, a Fire descends from heaven into the Sepulchre. The eagerness of the Greeks, Armenians, and others, to light their candles at this Holy Fire, carried an immense crowd to the Church, notwithstanding the sum which they were obliged to pay. About nine at night, I retired to rest, in a small apartment in the Church. A little before midnight, the servant roused me to see the Greek Procession. I hastened to the gallery of the Church. The scene was striking and brilliant. Five rows of lamps were suspended in the dome; and almost every individual of the immense multitude held a lighted candle in his hand. The Procession and subsequent Service around the Sepulchre were long & splendid. I was awakened early in the following morning by the noise in the Church; and, on proceeding to my station in the gallery, I found the crowd below in a state of great confusion. Some were employed in carrying others, on their backs round the Sepulchre; others in dancing and clapping their hands, exclaiming in Arabic—"This is the tomb of our Lord!" Sometimes a

There are always in the Church, during the Ceremonies, a considerable number of Turks, with sticks and whips, to keep the people in order. This appeared to me, at first, a rather tyrannical measure; but repeated visits to the Church soon convinced me, that, without the interposition of the Turks, it would become the theatre of riot and disorder. These Turks (who are paid by the Convents) guard the Processions, and clear the way for them.

In their Chapel, the Catholics profess to show the Pillar where this took place.

man passed, standing upright on the shoulders of another; and I saw more than once, rows carried along in this manner, a little boy, seated, forming the fourth, or topmost; others again were busy in chasing one another round the Tomb, and shouting like madmen. Whenever they saw in the crowd a man whom they thought could pay them, they seized and forcibly carried him, in their arms, two or three times round the Church. The whole was a most lamentable profanation of the place! The same happens every year. The noise and confusion increased, as the moment appointed for the apparition of the Fire approached. At length, the Turks, who had not hitherto interfered, began to brandish their whips, and to still, in some measure the tumult. About noon, the Governor of Jerusalem, with a part of his guard, entered the gallery. The eagerness and anxiety of the people were now excessive. They all pressed toward the Sepulchre, each person holding a bundle of tapers in his hand. The Chief Agent of the Greek Patriarch, and an Armenian Bishop, had entered the Sepulchre shortly before. All eyes were fixed on the gallery, watching for the Governor's signal. He made it, and the fire appeared through one of the holes in the building that covers the Tomb! a man lighted his taper at the hallowed flame; and then pushed into the thickest of the crowd, and endeavored to fight his way through. The tumult and clamour were great; and the man was nearly crushed to death, by the eagerness of the people to light their tapers at his flame. In about twenty minutes, every one, both in the galleries and below, men, women, and children, had their candles lighted. Many of them put their lighted candles to their faces, imagining that the flame would not scorch them; I perceived, however, by their grimaces, that they speedily discovered their mistake. They did not permit these tapers to burn long; reserving them for occasions of need. The power which they attribute to those candles that have been touched with the fire from heaven, is almost unbounded; they suppose, for instance, that if overtaken by a storm at sea, they throw one of these candles into the waves, the tempest will immediately subside. They are chiefly valued, however, in consequence of the superstitious notion, that, if they are burned at the funeral of the individual, they will most assuredly save his soul from future punishment. To obtain these candles, and to undergo a second baptism in the waters of the Jordan, are the chief objects of the visit of the Greek Pilgrims to Jerusalem.

What I have written will suffice to show you what takes place annually round the Tomb of Christ. May we not hope that the exertions of the Bible Society in the diffusion of the Scriptures, which the Pilgrims will be enabled, in future, to purchase at the very gates of the Sepulchre, and carry home to their families and friends, will tend progressively to inspire a purer and more exalted spirit of devotion?

Pilgrims at Jerusalem, at the Passover of 1820.

The average number of Greek Pilgrims is about 2000. This year they are only 1600. Of these Pilgrims, the majority are native Greeks, who speak and read Romic. The next in number are the Greeks from Asia Minor, who speak and read the Turkish, but in the Romic Character. The third class consists of Russians; & the fourth and fifth of Wallachians and Bulgarians. Few, however, of these Pilgrims can read. The Armenian Pilgrims amount this year to about 1300. The majority of them are from Anatolia, and speak nothing but Turkish. Very few of them can read.

I found, at the Armenian Convent, a Pilgrim from Calcutta. He speaks English with considerable fluency, and is a member of the Calcutta Bible Society. I found in his room some English religious Tracts, printed at Serampore, which had been given him by Dr. Carey. He took twenty-three Armenian Testaments from me, to distribute in Jerusalem. He tells me that an Archbishop, a Bishop, and a Priest, have lately gone from Echmiadzin to Calcutta, to study there, in order that, on their return, after 3 years, they may be able to open an Academy in Echmiadzin.

The average number of Copt Pilgrims is about 200. This year only 150 arrived. Their appearance is very wretched.

The Pilgrims that have visited Jerusalem, this year, may be thus summed up:

Greeks - - - - 1600
Armenians - - - - 1300
Copts - - - - 150
Catholics - - - - 50 { chiefly from
Abyssinians - - - - 1 { Damascus.
Syrians - - - - 30—Total, 3131.

Visit, with the Pilgrims, to the river Jordan.

I have been with the Pilgrims to the River Jordan. We left Jerusalem about seven in the morning, accompanied by Messrs. Grey & Hyde, two English travellers. A great portion of the Pilgrims had preceded us. The streets of Jerusalem were all life and bustle. To avoid the confusion, we left the city by the gate of Bethlehem; and, passing along the north side, fell in with the train of Pilgrims at the gate of St. Stephen. The scene was very lively. The path through which we passed down, Mount Moriah, across the valley of Jehoshaphat, and up the side of Olivet, was lined with people, who came to witness the procession. A Turkish band of music, leaving the gate of St. Stephen, and accompanied with banners, preceded with us as far as a tree on Olivet, under which the Governor of Jerusalem, with his court, were seated. Guns were fired at intervals.

In about three quarters of an hour after we had started, we passed through Bethany, a little miserable village. Shortly after we descended into a deep valley. The appearance of the Pilgrims, with the immense train of camels, horses, mules, &c. was here truly picturesque. The pilgrims, muleteers, and guards, formed a body of about 2300 persons. The country thro' which we passed, was barren & desolate beyond description.

At length, after having crossed a number of hills, we descended into the Plain of Jericho. In the midst of this Plain appears a large verdant tract, like an Oasis in the Desert; and here embosomed in trees, stands the wretched mud-built village of Jericho. About half past twelve we arrived on the edge of the Oasis, and encamped. A large extent of ground was covered with the tents. An able artist might have made a very interesting picture of the scene. He would have introduced the numerous and variously-colored tents—the diversified costumes of the Pilgrims—the Turkish horse-soldiers, with their elegant dress and long spears, galloping across the plain—with camels and horses reposing. We spent the remainder of the day here. About half past three the next morning, we all set out by torch-light, for the Jordan. The appearance of the Pilgrims, moving in numerous detached parties, with their flambeaux, across the Plain, was singular and striking.

The sun rose shortly before we arrived at the brink of the river. There, men, women and children stripped, and plunged into the water. Many employed themselves, while in the river, in washing and thus sanctifying the linen which they destined for their grave-clothes.

The Jordan, at the spot where the Pilgrims bathed, is beautifully picturesque. Its breadth may be about twenty yards; and it is shaded, on both sides, by the thick foliage of closely-planted trees. The water appeared turbid, and was not deep.

Some Turkish horsemen dashed through the river, and rode to and fro, in the grove on the opposite side, to protect the Pilgrims from the guns of the Bedouins, many of whom were assembled to watch the ceremony.

On retiring from the water, the Pilgrims employed themselves in cutting branches from the trees, to carry home with them, as memorials of the Jordan. They then mounted their beasts, and returned to their former station in the plain.

Our party set off from the Jordan, with Prince Alooff (a Georgian) and his suite, to the Dead Sea, where we arrived in about two hours and a half. We rambled about, for some time, on the borders of this lake, which covers the arid of Sodom and Gomorrah. I tasted the water, and found it excessively nauseous. Some of the party bathed.

On our return, we traversed the fertile part of the plain, passed through the village of Jericho, and returned to our tents about noon. Most of the Pilgrims had already started for Jerusalem. After taking a slight refreshment, we returned to the city by the same way that we had come, and entered by the gate of St. Stephen.

Remarks on Jerusalem.

Jerusalem is a considerable place. The most beautiful building within its walls is the Mosque of Omar, which stands on the site of Solomon's Temple. The Turks have a singular reverence for this Mosque; and will not permit a Christian even to set his foot in the large grassy area which surrounds it.

The walks which I most frequent are those that lead down the valley of Jehoshaphat, by the fountains of Siloth; or those that run along the side of Olivet. From the side of Olivet you have a very commanding view of Jerusalem. The situation of Omar appears particularly fine from this situation. The greater part of the surrounding country is most desolate and dreary. Hills with patches of cultivated land, every where meet and offend the eye.

In the north of Palestine are more beautiful and fertile spots; but not so in Judea. The wrath of Jehovah's wrath seems in a peculiar manner to have blasted and withered the territory of the Daughter of Zion! What a change has been wrought in the land, once flowing with milk and honey!

Often as I have contemplated Jerusalem, bathed in the words of the Prophet escaped my lips—how I have felt the strains of Jeremiah to be so beautifully pathetic and true, when recalled to mind on the spot that prompted his sacred "Lamentations!"—How doth the City sit solitary, that was full of people! how is she become a widow! She, that was great among the nations, and victorious among the provinces, how is she become tributary!—How hath the Lord exalted the Daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

Bethlehem.

I have spent a day or two in Bethlehem and its neighborhood. Under the Latin Convent at Bethlehem, they show three altars; said to mark the spot where Christ was born, where the manger stood, and where the Magi adored. These altars are splendidly adorned, and illuminated with many lamps.

The men of Bethlehem have peculiar privileges. They alone, of all Christians subject to the Turks, are permitted to wear the White Turban, and to carry arms. They are fine men, and have an air of boldness and independence, not commonly met with in the Christians of these countries. Their government is a kind of democracy; and their Chiefs are elected from among themselves. The Bethlehemites are perpetually at war with the Turks of Hebron.

From the Patriarchate of Jerusalem, I have received a letter from Smyrna, dated from New-York. The boat which is to convey our letters to Smyrna will depart in a few hours; therefore I cannot give a very particular account of our circumstances & prospects. Agreeably to our intention mentioned in our last communication, we left Smyrna about the 10th of May, and arrived upon this island the third day—a very long passage for a distance of only 60 or 70 miles.

We were advised by our friends in Smyrna to take with us a man who might act both as interpreter and servant. This we did, and find it the only method in which we could be comfortably provided for during our residence on the island. Our expenses now, (including the wages of our servant), are not more than they were at Smyrna; nor more than they would be were we to live in a private family. Indeed it is next to impossible to procure a residence in a private family, at any price whatever.

Our instructor in modern Greek is Professor Bamabas, the principal officer in the college in this city. He hears our restrictions every day, Saturday and Sunday excepted. He says "in his labors for our improvement, he is very much occupied; yet such is your object, that I think it to be my duty to devote my own time to your improvement." This privilege is unexpected and valuable.

The heat begins to be a burden. The thermometer has not been below 78, night nor day, for two or three weeks. My health begins to suffer a little, as I expected. I am obliged to relax my studies, and use every caution. I am some solicitude with regard to the summer. Two weeks we design to accompany Professor Bamabas, (at his particular and very earnest request,) to the country and spend three months. This I think will be favorable. There is a recreation in the College of three months, which commences in a few days.

Forget not to pray for us, that we may be permitted to see and to take possession of the land of promise.

Very respectfully yours,
LEVI PARSONS.

PALESTINE MISSION.

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SERAMPORE COLLEGE.

For illuminating India by the talents, Christian knowledge, and exertions of its own educated population.

We understand that the Rev. W. Ward, of Serampore, a Danish settlement in the East Indies, the colleague of Drs. Carey & Marshman, and who has spent twenty years in India, has arrived in town, and proposes opening a subscription in aid of the fund to be invested in America for the support of Hindoo candidates for the Christian Ministry.—It appears to us, that this plan of preparing and employing the country natives to preach the gospel to their own countrymen, is the only one by which the immense population of India, (150,000,000) can ever be taught the truths of Christianity.

The native possesses important advantages over the foreign Missionary. He is habituated to the heat of the climate; he is perfectly familiar with the language, the manners and the idiosyncrasy of India. He can live upon the simple produce of the country, has access to his countrymen, and life before them as a living witness of the blessed effects of the gospel on his temper and life.

It is to them what a foreigner cannot be, the living epistle of Christ.* For these reasons, we wish this Institution, so full of promise to the degraded population of India, every possible degree of success. It may be proper to inform the public, that this College will be open to the natives of every Mission Station in India. We are happy to learn that Mr. Ward has been successful in his efforts to obtain the necessary funds, and that, among Christians of all denominations, there is a hope that Boston will manifest its accustomed liberality in assisting the operations of this interesting College, which not only sends forth heralds of Salvation, but by its lectures, its

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plagiarism, his library, &c. (open to all) the south) promises to secure in a happy manner the fulfillment of the declaration:— "and upon them which sat in the light of the sun, and the light shined."

At the meeting of the Board of Trustees, on the 12th inst., Samuel H. Waller, Esq., President, presided. The following resolutions were adopted:—

Resolved, That the Board of Trustees, in the name of the donors, do hereby certify that the donors of the Tappan, Esq., philosophical apparatus, for the use of the students of the College, have been received, and are now in the possession of the College.

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BOSTON RECORDER.

THURSDAY, DECEMBER 23, 1820.

Our engagements under which we are laboring, are of a nature which forbid us from particularly the ground over which we have passed hand in hand with our readers. While it would give us pleasure to point out some prominent features in the history of the church, whose progressive triumphs it is our happiness to record during the year, we find it necessary to forgo this, and to devote ourselves to recommending the important articles referred to in the Editorial columns, and made known to our readers by the numerous and valuable expense of time and reading.

At the same time, justice to our own feelings and to the knowledge of our patrons for the kindness with which they have aided us in our endeavours to afford satisfaction, and the means of moral improvement. If there be any thing that can hearten and stimulate to such deeds of benevolence as are most intimately connected with the Christian religion, it is the contemplation of the grace which God is now accomplishing by the instrumentality of his faithful servants in the various sections of this fallen world. "What hath God wrought," has doubtless been the language of many hearts, while they have contemplated the results which have been permitted to publish on our pages.

It is hoped, that just occasion for such an occasion, will continue without interruption, and that the day shall be fully revealed. We may confidently indulge the expectation, that the trials through which some portions of the Church must pass, will be the purification from "dross and impurities," and that the days of her warfare are nearly ended, and she is coming forth from her bondage to exercise her righteous sovereignty over the nations of the earth.

Our correspondents tender our thanks to the various communications, and request any one who is able to furnish us with interesting facts, relative to the prosperity of Zion in other departments, the favor of transmitting them at as early a period as possible, such as will be of use to us, and which we wish to be reprinted, that it is not always in our power to communicate which we highly value, and which we feel as we could wish. The privilege is to be regarded, and though it may be on one principle or another, it is of what comes to us, yet whatever measure will find its way sooner or later to our press. Our correspondents therefore will be themselves neglected, nor apprehend that our communications are undervalued, because they may not appear so early as they expect.

Complaints have been heard on the subject of the wages of the laborer, and we wish it were better, that we select the best that is forward, and make no pretensions to personal familiarity with the "sacred nine," we shall not charge with great guilt, till we shall have received the better productions of those who have perhaps justly censured our want of skill in the "prose run mad," which we have named and thrown "under the table" of our communications, were collected, and undoubtedly find an apology in the fact, that we are to select from it a solitary article, to select from it a solitary article, to select from it a solitary article.

At the close of another year's labors in our humble sphere, reminds us of the close of life, when we are to render our account to Him who undertakes our motives as well as conduct, and from whose judgment there is no appeal. At his bar we stand, and there may they and we be found, without whose intercessions our exertions to please, nor their industry in the operations of grace, can be accepted.

Our friends of the East, which we commenced, and finish to day is worthy of care. It is replete with information of the kind to all who feel any special interest in the missions which are now attempting to encourage the friends of our own country, already amounts to upwards of seventy-four thousand pounds sterling, (\$323,888,38 cents) as appears from an official account laid before Parliament on the 17th of October, signed S. R. Lushington, Treasurer.

A meeting in the borough of Southwark has petitioned the King to remove his present Ministers—and this step is expected to be generally imitated.

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The city of Palermo surrendered by Capitulation to the Neapolitans on the 6th of Oct. after a siege.

To the Friends of Missions.

Advantage is taken of the advice of Physicians, and of the Board of Commissioners for Foreign Missions, to encourage the friends of our own country, already amounts to upwards of seventy-four thousand pounds sterling, (\$323,888,38 cents) as appears from an official account laid before Parliament on the 17th of October, signed S. R. Lushington, Treasurer.

Ordination and Dedication.

In Ashby, the Rev. JOHN M. FURNAS was ordained to the pastoral care of the Church and Calvinistic Society in that place, on Wednesday the 13th inst. The introductory prayer was offered by Rev. Eliza Rockwood of Westboro: Sermon by Rev. Jacob Ide of Medway, from 2 Tim. 2, 15; Consecrating prayer by Rev. Noah Miles of Temple, (N. H.) Charge by Rev. John Bullard of Pepperell; Right hand of Fellowship by Rev. William Eaton; address to the church and society by Rev. Ebenezer Hill of Mason (N. H.) and concluding prayer by Rev. David Brigham of Randolph. Also, on the same day was dedicated to the worship of Almighty God, the new Meeting-House, recently erected by said Church and Society. By appointment of the Council, the dedicatory Prayer was offered by Rev. Davis Palmer, of Townsend.

The religious services on these occasions were all truly appropriate, and highly interesting, it is believed, to a numerous and solemn congregation. The music was judiciously selected, and skillfully performed. The perfect unanimity of the Church and Society in calling their minister, and providing for his support, is regarded as a presage of prosperity and lasting quietude under his ministry. We most cordially greet the Pastor, and congratulate the Church and Society, on the pleasing prospect now opened to them, of doing, and receiving much good, hoping that grace, mercy, and peace, will be multiplied to them, thro' Jesus Christ our Lord.—Communicated

It is pleasant to learn that an unusual attention to religion has been lately manifested in Wethersfield; a large number, especially of the youth, appear deeply impressed with their lost and helpless state, and several have obtained comfortable hope through the grace of the Lord Jesus.—A good attention also appears in the place; more than 30 persons have been added to the Baptist Church within six months, and a considerable number to the Presbyterian Church. A Methodist Society also has been formed and a number have been added to that denomination of Christians.—Times.

Awful Dispensation!—On the evening of the 13th instant, while the parents were absent, the dwelling-house of Mr. William Folansby, of New-Chester, N. H. was consumed by fire; and what was most distressing, their offspring of six children, perished in the flames!!

The dwelling house of Mr. Thomas Cross, in Portland, Me. was destroyed by fire on Thursday morning, the 7th inst. The family narrowly escaped with their lives. Loss estimated at \$3000.

On Saturday evening, about 6 o'clock, a Lady walking home not far from Eliot-street, was rudely assaulted by a black boy, who forcibly took her indispensible from her, by pulling so hard as to break the string, her struggling and cries attracted attention, and he was apprehended. He appears to be the same who attacked a young lady in Court-street, on Thursday evening—and said he did it that he might get into the state prison so as to be taken care of.—Balladrum.

The present census of Boston is estimated to be about 43,000. In 1810, it was 33,000.

Votes for President and Vice-President.			
	Whole No.	Mon.	Tomp. Seat.
New-Hampshire	8	7	1
Maine	9	9	0
Massachusetts	15	15	7
Rhode-Island	4	4	0
Connecticut	9	9	0
New-York	29	29	29
New-Jersey	9	8	0
Pennsylvania	25	24	24
Maryland	11	11	10
Virginia	25	25	25
Vermont	8	8	0
North-Carolina	15	15	15
Delaware	4	4	0
	170	168	155

One vote, in New-Hampshire, was given to Hon. John Q. Adams, for President; and in Pennsylvania, one vote was lost by the death of an elector.

The scattered votes, for Vice-President, were, in New-Hampshire, Richard Rush, 1; in Massachusetts, Richard Stockton, 8; Maryland, Robert G. Harper, 1; Delaware, Daniel Rodney, 4.

FOREIGN NEWS.

LATEST FROM EUROPE.

By the American Packet ship James Monroe, at New-York, from Liverpool, London papers to the 2d Nov. have been received.

The evidence and the pleadings before the House of Lords, in the case of the Queen, had been closed—and the subject was under discussion in the House, on the 2d of Nov.

In closing the case, the Attorney-General and Solicitor General contended that they had supported their charges by testimony—and that the important points remained uncontradicted—they remarked that if their statements were capable of being disproved, the other side had not brought forward the witnesses who from their situations might be supposed to be best acquainted with the circumstances—that the Countess of Oldi, Louis Bergami, Austin, Hieronymus, &c. resided still with the Queen, and had not been brought forward to give evidence.

In opening the discussion in the House of Lords, the Lord Chancellor declared his belief in the guilt of Queen. Lord Erskine commenced a speech in reply, but had not proceeded far when he fainted, and was carried from the House. After the agitation, occasioned by this distressing occurrence, had in some degree subsided, Lord Lauderdale spoke in favour of her Majesty. The Captain of the James Monroe reports that the bill against her Majesty had been passed by the House of Lords, but was expected to be rejected by the Commons.

Her Majesty had been invited to be present at the annual celebration of the Lord Mayor's Day—but had declined. The Queen had been unwell, but appears to have recovered.

Addresses from different places, trades and classes, continued to be presented to the Queen. The expense of the proceedings on her Majesty's trial, already amounts to upwards of seventy-four thousand pounds sterling, (\$323,888,38 cents) as appears from an official account laid before Parliament on the 17th of October, signed S. R. Lushington, Treasurer.

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A bloody battle is said to have been desperately fought by Ali, under the walls of Janina; between him and the air a tower which contained his treasures, and was buried in its ruins.

The king of Sardinia has refused to receive the 30,000 men the emperor of Austria proposed to favor him with, in consequence of the Piedmontese army declaring, that the Austrians could never enter the country but as enemies. The Pope is in difficulty between the Austrians and the Neapolitans.

An Algerine squadron has been observed in the Bay of Tangiers, with a Spanish polacca, nine merchantmen, and several European captives.—Spain has, in consequence, sent out a 74, and a frigate, of 36 guns, towards the African coast.

CONGRESS OF THE U. S.

IN SENATE.

Dec 8, 9, 1820. MISSOURI.—The discussion of the Question of her admission into the Union, was the only material business of the two days. Mr. SMITH, of S. C. spoke two hours, and Mr. HOLMES, of Maine, an hour and a half in favor of, and Mr. OTIS, of Mass. about an hour against her admission; when the further consideration of the subject was deferred to Monday.

A bill to pay Illinois, three per cent, of the net proceeds of the Sales of Public Land in that State was passed and returned to the House.

Dec. 11.—After passing on some local bills and motions, the Senate resumed the consideration of the resolution to admit Missouri into the Union.

The following proviso was offered by Mr. EATON, of Tennessee, viz:—

"Provided, That nothing herein contained shall be so construed as to give the assent of Congress to any provision in the Constitution of Missouri, if any such there be, which contravenes the clause in the Constitution of the United States, which declares that 'the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.'"

This proviso was advocated by the mover, and opposed by Mr. KING, and agreed to—Ayes 23.

Mr. MORRILL, of N. H. opposed the resolution in a speech of near two hours, when the question, "Shall it be read a third time?" was decided in the affirmative, Yeas 26, Nays 18.

Tuesday, Dec. 12.—Mr. WILSON, of N. J. offered two resolutions on the subject of *contingent votes for President, &c.* and who shall act as President in case of vacancies in the offices of President and Vice President, which were laid on the table.

On motion of Mr. PICKNEY, the Judicial Committee was directed to report on the expediency of amending the laws respecting the Prosecution of writs of Error in criminal cases, from the judgments of the High State Courts, in which any question has arisen under the Constitution of the United States, to the Supreme Court of the U. S.

Wednesday, Dec. 13. The most important proceeding of this day was the postponement to January of the resolutions on the subject of the judgments obtained under the old Sedition Law.

HOUSE OF REPRESENTATIVES.

DECEMBER 8, 9. The principal part of the two days was spent in committee of the whole on the resolution to admit Missouri into the Union. Messrs. STORRS and STONE, of New-York, opposed, and Messrs. BARBOUR and SMYTH, of Virg. supported the resolution for her admission, in long speeches. The further consideration was deferred to Monday.

Mr. Smith of Md. from the committee of Ways and Means, reported a bill making a partial appropriation for the military service for the year 1821; which was twice read and committed.

On motion of Mr. WHITMAN it was Resolved, That the Committee on the public lands be instructed to enquire into the expediency of extending the times for issuing land warrants to soldiers of the Revolution, and for locating the same.

The Speaker laid before the House a letter from the Secretary of the Treasury, transmitting the latest return made to the Treasury Department, of the general state of the Bank of the United States and its offices, which was read.

Monday, Dec. 11.—On motion of Mr. BALDWIN, the Secretary of State was required to give information touching any alterations in the Commercial Laws of other nations, adopted since 1817 known to the department.

Admission of Missouri.—The Resolution on this subject was again considered. It was advocated by Mr. ARCHER, of Va. and opposed by Mr. HEMPHILL, of P. The Preamble was struck out.—Ayes 67. Nays 65.

Tuesday, Dec. 12.—The Army.—A Report of the Secretary of War of a plan on which the army may be reduced to 6000 men, was ordered to be printed.

Custom House Officers Fees.—A Report of the Treasury relative to the fees and emoluments of the officers of the customs, &c. was read, and ordered to be printed.

Missouri.—The House in committee again considered the Resolution to admit Missouri into the Union. Mr. M'LANE of Delaware supported, and Messrs. MALLORY of Vt. and EUSTIS, of Mass. opposed the resolution, when the committee rose and reported progress.

Custom House Officers.—A letter from the Secretary of the Treasury, containing a list of the officers which may be safely abolished, &c. was read and referred. He also proposes to abolish the fees for weighing, measuring, gauging, and marking of Merchandise, &c. and that this duty can be performed by the inspectors, who now have \$3 per day for their services.—He remarks that in some ports, the inspectors already do the duty of weighers, &c. and thereby, in addition to 1095 dollars which they receive yearly as inspectors, they actually receive for such services \$2400 a year. This abolition will save \$100,000 per year. In 1819, there was paid for weighing, &c. the sum of \$116,426 71 cents.

Admission of Missouri.—The resolution on this subject was again considered. Messrs. BEECHER, COOKE, of Illinois, and SARGENT, opposed it. It was advocated by Mr. LOWENDES, in a speech of two hours.

The question, Shall the Resolution be read a third time? was then taken by yeas and nays & decided as follows?—Yeas 79—Nays 93.

So the Resolution for the admission of Missouri into the Union was REJECTED.

Mr. LOWENDES then rose, and said that he did not wish to be disrespectful to the majority of the House, as declared on the vote just taken, but he now felt it to be his duty to call on them, having rejected the resolution proposed by the committee of their appointment, to devise and propose to the House the means necessary to protect the territory, the property, and all the rights of the U. States in the Missouri country.

MASSACHUSETTS CONVENTION.

(REPORTED FOR THE RECORDER.)

Friday, Dec. 15.

On motion of Mr. WEBSTER, the house went into Committee of the whole, on the unfinished business of yesterday, Mr. Quincy in the chair.

The question before the Committee was upon Mr. Dearborn's resolution for dividing the Commonwealth into districts for the choice of Senators according to population.

In favor of this resolution were Messrs. Childs, Lincoln, Dearborn, Kneeland, and Martin—against it Messrs. Dutton and Webster. The resolution was lost, 164 voting for it—247 against it. The committee rose, reported their disagreement, & had leave to sit again on the other resolution.

Saturday, Dec. 16.

Mr. PRESCOTT, of Boston, offered the following resolutions, viz:

Resolved, That it is proper and expedient so to alter the Constitution, as to provide, that when any two towns containing less than 1200 inhabitants, or any towns now united, or towns and districts now united for the purpose of choosing a Representative, and another town containing less than 1200 inhabitants, shall prefer being united for the purpose of electing a Representative together, to choosing one every other year separately, and shall apply to the Legislature to unite them for that purpose, the Legislature shall unite them accordingly, and the meetings for the election of their Representatives shall be held in such towns alternately, beginning with the most populous, unless they agree to hold them otherwise, and such towns shall continue so united, until one of them shall increase to 1200 inhabitants.

Resolved, That it is proper and expedient so far to alter the Constitution, as to provide that each of the small towns, and of the towns and districts now united for the purpose of choosing a Representative, which contain less than 1200 inhabitants, and which shall not hereafter be united to another town, shall be entitled to elect a Representative every year in which a valuation of Estates within the Commonwealth shall be settled, provided that the Legislature of that year, shall never appoint the year in which the next valuation shall be made.

These resolutions were referred to the committee of the whole on the Senate, &c.

The house then went into committee of the whole on the unfinished business of yesterday—Mr. Quincy in the chair. The 2d, 3d, & 4th resolutions of Mr. Dearborn were negative. The 4th resolution of the select committee then came under consideration, and was as follows:

Resolved, That it is proper and expedient so to alter and amend the Constitution as to provide, that the several counties in this Commonwealth, shall be districts for the choice of Senators, until the General Court shall alter the same—excepting that the counties of Hampshire, Hampden and Franklin, shall form one district for that purpose—and also that the counties of Barnstable, Nantucket and Dukes County, shall together form a district for the purpose, and that they shall be entitled to elect the following number of Senators, viz:—Suffolk, six—Essex, six—Middlesex, four—Worcester, five—Hampshire, Hampden and Franklin, four—Berkshire, two—Plymouth, two—Bristol, two—Norfolk, three—Barnstable, Nantucket and Dukes County, two.

A desultory debate ensued—various modifications and amendments were proposed, and the main question was undecided when the committee rose, reported progress & had leave to sit again.

Monday, Dec. 18.

The house was proceeding to read the first time, the report of the standing committee on the subject of Oaths, Subscriptions, &c. as reported by the committee of the whole to whom it had been referred.

Mr. TUCKERMAN, of Chelsea, said if it was in order, he should move a resolution proposing that the Governor, Lieut. Governor, Senators and Representatives should, before they entered upon the duties of their office, make the declaration, "I, A. B. do believe in the truth of the Christian religion."

Mr. WEBSTER said that as there were to be but two readings of the resolutions reported by the committees of the whole, the second should be after they were engrossed. It would therefore be proper to have amendments made at the first reading. He wished the reports already made, might lie on the table, until other subjects had passed through a committee of the whole.

Mr. HUNBARD, of Boston moved that the reports lie on the table. The motion was agreed to.

The house then went into committee of the whole on the unfinished business of Saturday. Mr. WARD had moved an amendment of Mr. PRESCOTT's resolution, so as to provide for uniting towns containing less than 1200 inhabitants in the choice of a Representative—the amendment was lost, and the resolution itself was rejected.

The 2d resolution then came under discussion—when on motion of Mr. S. FOSTER was thus amended:

Provided, that any two adjoining towns, each containing less than 1200 inhabitants, being in the same class, and being desirous of belonging to different classes, shall, upon application to the General Court for that purpose be so classed, and ever afterwards send one representative every other year, until one of them shall by their numbers, agreeably to the provisions of this Constitution, be entitled to send one every year.

The amendment was adopted—107 to 103.

The resolution was adopted—178 to 43.

The committee then took up Mr. LINCOLN's resolutions, (see Recorder of last week,) and negatived them with the understanding that they would be brought forward again in Convention.

Mr. LYMAN's resolution for dividing the Commonwealth into districts for the choice of Representatives was also negatived.

Mr. NICHOLS's resolution respecting the pecuniary qualifications of Senators, &c. was taken up and negatived. The committee then rose, and made report.

On motion of Mr. BLAKE the Convention went into committee of the whole, on that part of the constitution relating to the Lieut. Governor and Council. Mr. Webster in the chair.

The subject first taken up was the resolution offered by Mr. DEARBORN, so to amend the constitution that that part of it which relates to the Council shall be inoperative.

Mr. D. explained the reasons of the resolution—Messrs. Sturges, Parker and Pickman opposed it, and it was negatived by a large majority. The 2d and 3d resolutions were also lost. The report of the Select Committee was then taken up de novo. Mr. PICKMAN stated the views of the committee. The several resolutions that had been agreed to before in committee of the whole, with their amendments were severally read and passed.

The third resolution was taken up and Mr. BLAKE moved to amend it, by striking out the substantial part of it, and inserting a provision that besides the persons chosen for Senators there shall be annually chosen, by the people, in each senatorial district an equal number of persons to be returned as Counsellors. And from the persons thus returned, the two Houses in Convention, shall elect certain persons to be Counsellors.

Tuesday, Dec. 19.

Mr. DANA, of Groton, introduced a resolution proposing to abolish the office of Solicitor General, after a vacancy shall take place in that office. Referred to a committee of the whole, and assigned for tomorrow, at 9 o'clock.

The first resolution of the second report of the standing committee on the Senate, &c. proposing to alter the Constitution so as to provide that the meetings of towns and districts for the choice of Governor, Lieut. Governor, Senators and Representatives shall be held on the same day in each year, and that said meetings may be continued from day to day not exceeding three days for the purpose of completing the choice of Representatives, received a second reading.

The resolution passed.

The second resolution fixes the day for holding these meetings, viz. the 2d Monday of November. This resolution passed.

The Convention then went into committee of the whole on that part of the Constitution relating to the Council. Mr. Webster in the chair.

The amendment offered yesterday by Mr. BLAKE to the 3d resolution of the select committee, being read,

Mr. BLAKE rose to support the amendment. Mr. DUTTON opposed the amendment. Mr. MORTON offered an amendment to the amendment, to which Mr. Blake acceded. This amendment provides that there shall be annually chosen by the people of each senatorial district

one person to be returned to the general court, out of whom the two branches by joint ballot, shall choose seven to be counsellors. It was supported by Messrs. Morton, Martin and Austin—opposed by Messrs. Thordike, Parker, Bond, Lincoln and Freeman. The question was decided against the amendment—201 to 183.

The question recurred on the 3d resolution of the select committee.—Mr. LELAND moved to amend the resolution by striking out the substantial part of it, and inserting the 2d and 3d resolutions formerly proposed by him, providing that the persons returned as counsellors and senators shall designate from their own body persons to act as counsellors, and that the persons so designated shall cease to act as senators, and the persons left shall constitute the senate. This amendment was lost—216 to 103. The question was after some further debate, taken on the resolution and decided in the affirmative—187 to 108.

The 4th and 5th resolutions passed without debate. The committee was then discharged.

Wednesday, Dec. 20.

Messrs. Prescott, Starkweather, Paige, Hoar, and Davis of F. were appointed a committee to inquire what business remains to be done, and when the Convention may adjourn.

Mr. CHILDS, of Pittfield, moved the following as a substitute for the 3d Art. of the Declaration of Rights, viz:

As the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion and morality, and as these cannot be generally diffused through a community but by the institution of the public worship of God; and as it is the unalienable right of every man to render that worship in the mode most consistent with the dictates of his own conscience; no person shall by law be compelled to join, or support, or be classed with, or associated to any congregation or religious society whatever. But every person now belonging to any religious society, whether incorporated or unincorporated, shall be considered a member thereof until he shall have separated himself therefrom in the manner hereinafter provided.

And each and every society or denomination of Christians in this state, shall have and enjoy the same and equal powers, rights and privileges; and shall have power and authority to raise money for the support and maintenance of religious teachers of their respective denominations, and to build and repair houses of public worship, by a tax on the members of any such society only, to be laid by a major vote of the legal voters assembled at any society meeting warned and held according to law.

Provided nevertheless, That if any person shall choose to separate himself from the society or denomination to which he may belong, and shall join himself to another society of the same or a different denomination, he shall leave a written notice thereof with the Clerk of such society, and shall thereupon be no longer liable for any further expenses which may be incurred by said society. And every denomination of Christians demeaning themselves peaceably, and as good citizens of the Commonwealth, shall be equally under the protection of the law. And no subordination of any one sect or denomination to another, shall ever be established by law.

Referred to the Committee of the whole on the Declaration of Rights.

On motion of Mr. BLAKE the Convention went into committee of the whole, on the report of the select committee to whom was referred the Declaration of Rights, Mr. Varnum in the chair.

Mr. BLAKE, in the absence of the Chairman of the Select Committee, made the usual exposé of the views of the committee.

The first resolution was negatived—it respected the substitution of the words "citizen" and "person" for "subject".—The second resolution, respecting compelling persons to attend public worship, was adopted—296 to 29.

Mr. BALSTONSTALL moved to amend the report by striking out the 3d and 4th resolutions, and substituting a resolution declaring that it is not expedient to make any further amendment to the 3d article of the Declaration of rights than to substitute the word "Christian" for "Protestant," and also to provide that real estate shall be taxed for the support of public worship in the town, parish or precinct in which it shall be situated.

This motion was supported by Mr. Hoar, and opposed by Mr. Mudge—when the committee rose—and the house adjourned.

Thursday, Forenoon, Dec. 21.

On motion of Mr. PARKER, the resolution of Mr. Balstonstall was passed over for the present, and the substitute offered by Mr. Childs was taken up—advocated by Messrs. Childs, Nelson and Baldwin—opposed by Messrs. Tucker, Abbott, Stowell, Blake and Freeman of Boston.

DEATHS.

In this town Mrs. Mary Lord, aged 65, widow of the late Mr. Samuel Lord, mer.; Miss Caroline Adams, aged 14, eldest daughter of Capt. James Adams; Mrs. Charlotte Ellison, aged 41, widow of the late Mr. Charles Ellison; On Saturday, Mr. Abraham Bazin, jr. aged 23; Mr. George Blanchard, aged 49 years; Miss Mary Hanners, aged 28.

In Charlestown, Mrs. Mary Smith, wife of Capt. Daniel Smith, aged 63.—In Marblehead, Mr. Thomas Grush, aged 60.—In Andover, Capt. Abraham Foster, aged 66.—In Danvers, Mon. Benajah Collins, aged 77, formerly of Liverpool, N. S.—In Salem, Mr. John Pope, aged 63.—In Concord, Mass. 11th inst. Ebenezer Woodward, Esq. aged 58.—In South Reading, on the 17th ult. Mrs. Hannah Stimpson, aged 52, wife of Mr. William Stimpson, and daughter of Mr. Jonathan Wheeler, late of Boston; Mr. Henry Williams, aged 20.—In Reading, on the 14th inst. Widow Hepzibah Pratt, in the hundredth year of her age.—In Raynham, 12th inst. Mrs. Elizabeth, wife of John Gilmore, Esq. aged 61 years.—In Keene, Mrs. Hannah Hall, relict of the late Rev. Aaron Hall, aged 67; Mr. Ethan Wetherbee, aged 74.—In Baltimore, ELIZABETH, wife of JOSEPH LANCASTER, founder of the system of Education which bears his name.

In Falmouth, (Me.) Gen. James Merrill, aged 64.—In Brunswick, Mrs. Mary, wife of Mr. J. R. Hammond.—In Ellsworth, Mr. Edward Freeman, aged 58.—In Winthrop, Deacon John Cummins, 66.—In Malta, Mr. Henry Todd, 45.

At Eyfield, Miss

INDEX
To the Recorder, Vol. V.

A.

Anecdotes, Frederick the Great, 24, of a Slave, 33, Washington, 39, George III. 32,
129, Rev. J. Scott, Tooi, 136
Athena, ancient, Bible Society in, 86
Anecdotes, 68, 72, 76, 79, 92, 103, 120, 140, 188
Amboyana, letter from Mr. Kam, at, 177
Arkansas Mission, 73, 181—New-York, So. 174
Asia Minor, Sketch of 177
Allen, President, Inauguration of 87
Alabama, State of religion in, 90
Anniversaries, held in Boston, 91
Anniversaries of benevolent Institutions, London, 130, 133, 138, 141, 148
Auburn Theological Seminary, 134
Abington, Ecclesiastical Council at, 141
Anniversaries, Religious, reflections on 141
Andover Theol. Sem. Anniversary, 159
Almanac, Christian, 163, 179, 182, 186
Agriculture, various notices of 176, 180, 196, 200
Agricultural Society, Mass. official reports of 180, 184, 188
American Board of Commissioners for Foreign Missions, annual meeting of 186

B.

Byfield Seminary, 4
Bees, raising of, 8
Boston Society, for instruction of the Poor, 3d report of reviewed, 6—4th report of reviewed, 194
Bible Society, B. and F. correspondence of 13
17th Report of, an abstract 62
Bentley's, Dr. Will, 11
Brooks, Gov., Message of 16, Proclamation of 95
Speech of 98
Barman Mission, Baptist, 18, 22, 33, 42, 117, 145, 169, 186, 201, 205
Bristol Church Education Society. 19
Buddhist Priest, Conversion of 45
Backslider, 52
Brainerd, Mission and School at, 58—letter from Miss Hoyt at, 58
Bible, the, an interesting fact, 63
Bombay, letter from Mr. Horner at, 60
Benares, Journal of Mr. Smith at, 62
Bible Society, Paris, first anniversary of 66, 152
Bellary, state of the Mission in, 70, 90
Baptism of a Hindoo and Musselman, 90
Bible So. Am., 4th ann. report of 122, 126, 134, 146, 149
Bombay, Mission at 129, 153, 163, 182
Botavia, intelligence from 137
Bible So. Boston Marine, Address to 154, Biddeford Marine 166
Brighton Cattle Show 171
"British Spy," extract from 177
Barnewell Robert, Rel. Experience of 204

C.

Christians, exhortation to 14, Appeal to 156
Church Miss. So. 19th report of 17
Choules, tour to by Rev. G. Hall 21
Colleges, importance of prayer for 22
Ceylon, Mission at 25, 37, 70, 74, 98, 150
Choctaw Mission 25, 37, 117, 130, 138, 149, 197
Charit. Education, Essay on 30, 74, 112, 143, 156
Conn. Miss. So. 21st ann. report of 33
Cherokee Mission 31, 42, 46, 50, 73, 121
Covetousness, hypocrisy of 56
Caffaria, wonderful escape from 60
Card Playing 60
Continental Miss. So. 66, 70
Catholic Missionaries 76
Colonization Society, letter from Mr. Bacon, a-
godment of 106, Circular 185, Remarks on 135, 179
Codman's Rev. J. Artillery Election Sermon 108
Ceylon, Methodist Missions in 113, 146
Conn. Domestic Miss. Soc. of 115
Church Discipline, importance of 118
China, letter from Dr. Morrison in 125, from Catholic Missionary 125
Callenberg Institution, account of 127
Chinese Correspondence, 140
Commencement, Cam. 143, Hanover 147, Bowdoin & Yale 160
Corban Society, extracts from report of 133
Charleston, Ladies Benev. Soc. of 186
Calcutta, Native School at 139

D.

Despotism, Burmah 24
Domestic Missions, Lathrop's address in be-
half of 46, 90, 190, Rev. J. Keep's address
in behalf of 166, 197
Divinity of Christ urged 48
Decatur, Com. Murder of 55, 58, 68
Duelling, a tract on 66, folly of 80
Deism, reasons for renouncing 88
Deaf and Dumb, capacity of 96
Dartmouth Coll. inauguration at, 167
Dedications, Randolph, Dedham, Trenton, 7,
Abington 11, St. Paul's 111, States Island
127, Lubec 151, Waldoboro' 167, Roxbury 187

E.

English Bible, History of, 20
Education Society, Young Men's, First Re-
port of, 25
Europe, Statistics of, 28
Education, new plan of, 46
Education Society, N. W. Branch, 74, recom-
mendatory address of, 174, remarks on, 175
Education Society, Middlesex, 110, Nantuck-
et, 39
Episcopal Missionary Society, 115
Education, Female, 123
Education Society, American, fourth report of,
1, speeches at the anniversary of 41, rules
of appropriation by, 132
Elder's Death-bed, 133
Egypt, State of, 142
Education Societies, an objection to consider-
ed, 155
Education Society, Theological, in Maine, 183
Early Rising, essay on, 200
Examples of Benevolence, 204

F.

Female beneficence, 14
Fragment, 56
Fejee Islands, some account of the, 64, 160
Faith, prayer of, 68
Female Character, 92
Fisk, Rev. P. letter from, to a classmate, 120
Futika, memoir of, 181
Farmers, dialogue between two, 128
Ford's, Rev. J. sermon on education, 178

G.

Graham Society, Boston, report of, 19
Galusha, Gov. proclamation of, 44
Grace, the power of, 65
Galitzin, speech of at the Bible Society, 80
Greek manuscripts, 84
God, golden, 125
Ghor, Burckhardt's account of, 127
Grub Worm, 172
Germany, some facts concerning, 173
Goldberg, B. baptism of 190

H.

Hindoo Marriage, 4
Hindoo beneficence, 5
Hindoo, character of, 30
Homer, N. Y. letter from a gentleman in 29
Hindoo delusions 113
Hindooism in Ceylon 145
Hydrophobia 190
Harvard College 190

Indian eloquence	1
India, earthquake in	1
Inquisition, Spanish	1
Independence, celebration of	1
Ireland, value of Bishops and Archbishops in	1
Ireland, schools in	62, 1
India, Baptist Missions in	1
Indiana, Dutch Settlement in	1
Installations—D. A. Clark, 27, W. Fay, 35, E. P. Sperry, 59, J. W. Curtis, 67, D. Fairbanks, 103, D. Beers, 111, S. F. Jarvis, 115, S. C. Henry, 135, E. F. Cooley, 159, N. Cressy, 171, E. L. Clark, 174, J. H. Mills, 175	1
J.	
Jerusalem, description of, 12, mission at 73, 77, 16	1
Jerusalem, Mr. Conner's Visit to	102, 10
Juggernaut, disaster at	1
Jews Society, Boston	43, 116, 10
Jews, condition of in Tangier, 68, in Russian Tartary, 109, in Germany, 145, in Prussia 15	1
Jew, converted, letter from	1
Jews, numbers of in some parts of Europe	1
Jerusalem, ceremonies at, on Good Friday	10
Jews & Heathens, conversion of connected	11
J. Y. covenant of	11
Jewesses, effects of conversion on two respectable	1
Java, the history of	1
Jews, Christian	10
K.	
King's, Rev. J. Report to the Fem. Dom. Miss. Soc. Charleston, S. C.	11
Keep, Rev. J. extract from charge of	10
L.	
Liverpool, letter from	1
London, christenings and burials in	1
Lancasterian Schools, progress of	10
Littleton, remarks on the council at	107, 13
result of council at	10
Lycurgan Association, extracts from an address to	10
Lattakoo, intelligence from	11
Literature, American, encouragement of,	15
M.	
Ministerial Library	1
Man stealing	5
Malta, description of	5
Methodists, number of in the U. S.	5
Missions of	5
Ministerial Funds	4
Mail Robbery	4
Missouri, Question of Slavery in decided	5
Madras, Ministerial Meeting at	5
Mausoleum, the royal	5
Mint of United States	7
Massachusetts Missionary Society, address in behalf of 67, annual report of	9
Martyn, Rev. Henry, Memoir of extracts from	18
Masonic Beneficence	9
Mission School, Foreign	103, 166, 18
Mirzapore, intelligence from	10
Martha's Vineyard, Indians on	10
Maine Charity School	12
Milner, Rev. J. memoir of	12
Malacca, intelligence from	13
Mills, Rev. S. J. remarks on memoirs of	13
Martial glory, love of	14
Missionaries, secular duties of	15
Microscope, wonders of	16
Marriage, Modern Greek	16
Middlesex Cattle Show	17
Massachusetts Convention, 187, 191, 195, 199, 200	19
Marine Bible Societies established	19
Monthly Concert of Prayer, hints on	20
N.	
New Zealand, State of Missions in	13, 17
Naval Charitable Society	2
New York Evangelical Missionary Society	3
Marine Missionary Society	3
New Hampshire General Association	3
New South Wales, Missions at	82, 18
Population of	8
Nettleton, Rev. A. letter from	12
New York, Young Men's Missionary Society	8
New Providence, Beneficent Society of	10
Negro Preacher	16
Newport, Episcopal Convention at	16
Nagracoil, intelligence from	16
New York, North-western Section, religious state of	17
New Hampshire charitable fund	3
Navy, U. S.	11
New York Female Assistance Society	19
O.	
Obituary, of Moses Hale, 8, Priscilla Storer, 8, Rev. David Tenny, 12, Isaac Thompson, 12, Abigail Walker, 16, Mrs. S. Hilliard, 20, S. R. Page, 28, Rev. J. M. Winchell, 40, Rev. S. Payson, 43, Rev. S. Royce, 72, Mrs. E. Anderson, 76, Deac. N. Norton, N. Perry, 88, Rev. E. Walker, 111, S. Warner, 128, Mrs. E. Tolman, 136, Mrs. L. Sawyer, 151, Miss Hoyt and Miss Lines, 151, Rev. S. Larned, 163, J. Fox, 167, Mrs. J. Crocker, 176, T. Wilcox, 183, Mrs. D. Smith	19
Otaheite, intelligence from	5, 58, 110
Annual circular of the mission at	163
Osage Mission	54, 71, 79, 107
Osage Indians,	84, 127, 17
Osage, Rev. Thaddeus, Missionary Tour,	20
Orphan Boy, Russian	14
Ohio, Missions in	19
Ordinations, Abner Morse, Jonas King, Alfred Wright, 7, S. W. Brace, C. Freeman, A. Bond, 19, C. Foot, 27, J. R. Arnold, N. Shaw, 47, C. J. Smith, 63, I. Boyle, M. A. Perry, J. Wilcox, H. Malcom, 79, A. Bigelow, M. Shed, C. Jenkins, 83, R. Tarrey, 93, I. Shaler, Wm. Patton, I. Ingraham, 103, A. Peters, A. Phillips, 115, M. Gridley, J. Smith, 119, S. B. Ingersoll, J. Adams, 131, L. W. Leonard, 151, S. Green, 163, R. G. Dennis, S. Eaton, D. Gould, H. Belknap, E. Hollister, 166, W. B. O. Peabody, 171, P. Williams, 174, Wm. Nevins, 174, W. Potter, 183, J. Brainer, W. J. Boardman, 187, J. Merrill, J. P. Fessenden	19
P.	
Poetry, death of Dr. Appleton, 4, New-Years' Address, 8, Missionaries, 16, Superstition, 20, They rove forever, 24, Youth and old age, 24, Beauty's Grave, 28, Valedictory to health, 32, The kidnapper, 36, Youthful Piety, 40, The female slanderer, 48, Evening Cloud, 52, 2 Tim. 2, 19—56, Remonstrance to winter, 60, Death of a young lady, 64, Religion 68, My mother,	7
Poetry, Missionary Hymn 76, Gathering a few flowers in winter 80, Osage Mission 84, Humanity's Gem 88, The Sun and the Dew 92, Spring 96, Spring, and Penitential tears 100, Elegy on a beloved infant, and an Imprint 108, Sunday morning 112, Summer Evening 116, A wife to her husband in adversity 130, Sonnet to May 134, Widow's Address 138, The Sanctuary 132, Lines 136, Obsequial's death 140, On the good news from Otaheite 144, Summer evening 152, Sentiment from Herbert, and Sailor's Burial 160, "It is good to be here" 164, Memory of S. J. Mills 168, "Ah never, ah no" 172, Dead Mother 176, Faith of the Christian in Death 180, Missionary Hymn 184, The Rising Sun 188, Church Fellowship 196, Pious child's song,	20
Hymns for Dec. 22, 1820	11
Parental piety	11
Psalm 64: 20, illustration of	120
Powellton, Sabbath School in	137
Porter, Rev. N. Memoir of	137
Penitent Son	137
Persian Christians, visit of two at Madras	181
President's Message,	181
Presidential Election,	181
Persecution, Roman Catholic	181
Prudential Committee, A. B. C. F. M. report of 6, 189, 193, 197. Address of	19

Pharmacopoeia, American, 1
Poor Sarah, 1
Porter Missionary Stations, survey of, 49, 1
53, 57, 61, 85, 89, 97, 101, 1
Pomare, letter from, to Dr. Haweis 1
Pompeii, city of 1
Patterson, Rev. Dr. letter from 1
Paupers in New-York 1
Presbyterian Church, State of Religion in 1
Pitambra, Singhee, memoir of 1
Providence of God asserted 84, 1
Queen Caroline, account of 1
Quebec and Hartford, tour between 157, 161, 1
R.
Revival of Religion in Ware 2, Gowensville, 1
S. C. 11, W. Barnstable 26, Milbury 34, Al- 1
legany Cr. Md. 38, Indiana 38, on board the 1
Indus 54, 58, Boscawen 63, Sherburne and 1
Athens, Ohio 66, Deer Isle 66, Plymouth, Vt. 1
75, Lewis Sab. School 78, Brown University 1
76, Providence 83, Bristol and Barrington 90, 1
94, Hamilton Coll. 91, Athens Coll. 91, 105, 1
Newport 1
Revivals, at Ballston 98, Ohio 106, 146, Gal- 1
way 118, Concord, N. H. 123, Plainfield 126, 1
Coventry 134, Dudley 136, Sabbath School, 1
142, 196, New-Haven and Clinton 146, Ma- 1
rietta 154, Chelsea 158, Athens, 174, Trum- 1
bull Co. Ohio, 169, Bolton 190, Byfield 191 1
Cumberland 1
Religious Intelligence, on the diffusion of 1
Review of Memoir of S. Forness 14, Review se- 1
lect, of Jameson Sermon 32, of 11th annual 1
report of Boscawen School Committee 67, 1
Memoir of S. J. Mills 104, Memoir of M. H. 1
Huntington 123, of Jacob McGriffin's 140, 1
Sabine's Eccles. History 143, Griffin's Sermon 1
144, Hyatt's Sermons 1
Remark, the Christian 56, 1
Reformed Dutch Church, report of 1
Repentance, Sick-bed 1
S.
South Africa, intelligence from 2, 142, Chris- 1
tian Colony in 1
Sierra Leone, intelligence from, 9, 102, 1
Sandwich Islands, description of 13, Remarks 1
on the 1
Sabbath Breaking 14, Schools in France 1
Sabbath Schools, Keene 11, Norwich N. H. 18, 1
Salem Street 67, Cincinnati 178, Beverly 187, 1
Chester, Sac 187, Northampton 200, Pitts- 1
field 200, Warner 1
Slavery, Baltimore Memorial against 1
Sabbath Schools, Utility of 1
Sabbath School Soc. N. Y. Union, report of 3
Seamen, claims of 40, preaching to 156, revival 1
among 54, 58, 19
Seneca Indians 1
Schools, Pope's Bull against 1
Savannah Miss. Soc. abstract of the report of 1
Spain, superstition in 1
Sads, religion of 71, 1
Serampore, Baptist College at 1
Samaritan Fem. Soc. report of 1
Sargon Michael, conversion of 1
Searle, Rev. T. C., letter from 1
South Carolina, Cong. and Presbyt. Miss. Soc. 1
Sparhawk, Dr. J. H. Memoir of 1
Scott's "force of truth" remarks on 1
Sabbath, remarks on 119, 13
School Teachers, pious 124, 13
Superstitions, Popish 13
Self Immolation, prevented 16
Simmonds, J. Memoir of 16
Sabbath Library, proposal for 17
Sherris, state of the Colony at 17
Serampore, translations and missions at 19
T.
Treasury of United States 1
Tract Society, London 1
Tracts, Utility of 20, 56, 120, 13
Translations of the Bible 1
Travancore, letter from Mr. Mead at 7
Tissera, Gabriel, letter from 9
Thistlewood, &c. Execution of 9
Tuscarora Indians, account of 106, 13
Theological Seminary at Princeton, N. J. 11
Taunton Benev. Soc. 11
Tracts, Missionary, 13
Tracts, best mode of publishing them 15
Tamoree, letter from 146, State of religion in 18
Tract Society, Philad. Female 146, Boston Fe- 1
male 158, Providence Female 15
Tallor-y, Mission at 15
Tahitian Mission 16
U.
Unitas Fratrum, Missions of 17, 22, 29, 33, 86, 12
Underhill, Rev. letter from 8
Union Miss. Society's, Mission to the Arkan- 1
saw 17
V.
Voyage of Moravian Missionaries 3
Vizagapatam, letter from Gordon & Dawson at 7
Virginia, privileges of Slaves in 7
Vaccination, in India, 8
Van Ness, Leander, distribution of the Scrip. 11
W. Y.
Wines Rev. Abijah, letter to 1
W. G. letter from, to a lady in B. 3
Wiscasset, For. Miss. Soc. of 7
Ward's Rev. W. address on Missions 8
Worcester's Christian Psalmody 10
Workmanship premiums for 12
Widow, burning of 11
Wicked Habit, power of 15
Waltham, New Church in 16
Walker, Rev. R. Memoir of 17
Windham Co. Char. Soc. 17
Worcester Co. Char. Soc. 18
Year 1819, Review of 19
OBITUARY.
For the Boston Recorder.
Died, at Stockbridge, Vt. on the 1st of Oct-
ober of a fever, Mrs. MERITABLE STEELE, wife of
Horace Steele, Esq. of that place, and daughter
of Deacon Francis Clark, of Barre, Vt. in the
twenty-second year of her age. She has left a
kind and tender husband, with an infant son
about five months old, to mourn her untimely
loss. The character which this amiable and
worthy woman sustained, even from her child-
hood, deserves to be noticed and copied by all
who survive. In her life she was an ornament to
her sex, an agreeable companion, and a blessing
to her friends as well as to the church and society
to which she belonged.—While under the care
and protection of her pious parents, unlike child-
ren in general, she never was known to swerve
from the strictest integrity, and always yielded
the most willing obedience to parental require-
ments, possessing the most lovely and peaceable
disposition; wrangling and contention were stran-
gers to her harmless bosom. Modest and unas-
suming in all her deportment, she secured to
herself the friendship and affection of all her ac-
quaintance. In Oct. 1812, at the age of fourteen
years, the death of her next younger sister was
the means of impressing upon her youthful and
tender mind, the all important necessity of a
preparation for death, by a vital union to Christ.
And after a few months of silent, tho' serious me-
ditation and mourning for sin, as she afterward
expressed herself, she "beheld the smiles of her
Saviour." Conscious, however, of the deceitful-
ness of the heart and of the awful danger of
building her hopes upon a sandy foundation, she
cautiously deferred the indulgence of a hope of
her union to Christ, and engaged in the most
strict examination of the exercises of her mind,
which she carefully compared with the require-
ments of the Gospel, by a thorough perusal of
the word of God, hoping thereby to obtain greater
evidence and a more full assurance that she
had passed from death unto life. Under these

impressions, it was not till January 1815, that she made known to any person that she indulged a hope, otherwise than by her daily walk in conversation, and visible growth in grace. At this time she became acquainted with Mr. Steele, who then indulged a hope and afterwards came a professed disciple of Christ. It was him, whom she found to be her bosom friend, that she first confessed her faith in God her Saviour. In the year 1816, she publicly professed her trust in the Redeemer, and united with the congregational church in Earre, under the pastoral care of the Rev. Aaron Palmer. On the 9th July 1818, the matrimonial covenant between her and Mr. Steele, was duly solemnized. Mr. Steele now assumed the character of this important station in life with all that dignity which arises from modesty and religion; and whose virtues shone with conspicuous lustre, lovely, comely, fair, and lovely countenance bespeaking the soft and tender feelings of her innocent and pure soul, as well as the sincerity and fidelity of her pious soul. As a wife, she was the most tender and affectionate, and always attentive to the duties of her station. As a Christian, her reproach, like her temper, was always mild, and her conversation seasoned with grace. As a neighbor, she was kind and charitable, and always appeared to be desirous to "do unto others as she would that others should do unto her."

"No piteous object could she see
But her soft bosom shared the woe,
While smiles of affability,
Endeared whatever boon she might bestow."

In short it may truly be said of her, that she lived a saint, and quit the world, resigned. Free from reproach, nor left a foe behind.

She possessed the most feeble and delicate constitution, and never enjoyed good bodily health. It had, however, apparently much improved during the past summer, and so continued, till Monday, the 17th September, when she attended the public worship of God, in company with her husband, and in the evening likewise attended a religious conference in the neighborhood. After her return from the conference, she exercised with a severe pain in her head—Some camphirated spirit was administered by her husband, with which he also bathed her head—as usual, gave her relief, and enabled her to repose through the night—was unwell, however, the next day, but so that she attended to her domestic concerns, as usual, without any perceptible injury, and continued much the same, by using some slight restoratives, till Wednesday evening. She then appeared to be better, and again had the satisfaction of once more attending a religious conference at her own house, at her own request—at the close of which, she expressed the great joy she had felt in the meeting. On Thursday morning, she was much more unwell, and was finally persuaded, by her anxious husband, to receive medical aid. A physician was immediately called, whose prescription was administered, but all without affording any relief—a typhus fever was immediately settled on her, which baffled all exertion to restore her to health.—She continued to grow poorer every hour. In the afternoon, her husband, viewing her case somewhat dangerous, asked her, if she enjoyed the presence of her Saviour?—"O my dear," said she, "I am a great sinner and my sins have brought a cloud upon my mind—O how justly I deserved this sickness—it is a wonder of wonders, that it has not been sent upon me before—O! how I have deserved it—how awfully I have neglected prayer—O! my dear husband do pray for me." The next day (Friday) she was asked by her husband, if she could not put her trust in her Saviour? Her answer was—"O! yes, my dear, I can trust my all in his hands—he is all my support and all my hope—O! how glorious he appears, I long to be with him—Yesterday, said she, "I was in the darkness."

But now I see his lovely face
And freely trust, and feel his grace."

From this time she appeared to enjoy the presence of God in her soul without any intermission, during the remainder of her stay on earth, and for the most part of the time appeared to have her reason. On Sunday her symptoms appeared to be more favorable, till night, when they became more alarming, and continued till Wednesday morning—when she appeared to be better for a while—of which she was informed by her husband—"O, said she, my dear beloved husband, I shall never get well—I am going to Glory." She was then asked by him, she did not wish to get well?—"O! no," said she, "I long to go and be with Christ—O! what treasure! O! what a treasure!" she would often exclaim, and being asked where her treasure was, she replied, "O my treasure is in Heaven and there is my home."—She then repeated and sung the 88th Hymn in the 2d Book of Watts.

Father, I long, I faint to see
The place of thine abode
I'd leave thy earthly courts and flee
Up to thy seat my God, &c.

"When I was taken sick," said she "I thought I had set out a journey that I never did behold and this is the third day I have set to die—O! why does my Saviour's chariot wheels move so slow—I long to see the time come—O come Lord Jesus, come quickly." She called her father to her bed side, and requested him to remember her to her dear little brothers and sisters—"Tell them," said she, "that I am anxious for them—tell them, oh, tell them to seek an interest in Christ." She exhorted all her friends to be prepared for death—"And O! my dear," said she addressing her husband, "I admonish you to be prepared for death—O! be prepared to follow me"—and while she beheld him weeping, "O! said she, "my dear, weep not for me, I am going to Glory."—She then with the strongest emphasis, repeated the following words:

"Jesus can make a dying bed
Feel soft as downy pillows are
While on his breast, I lean my head
And breathe my life out sweetly there."

Being often told that her symptoms were better, and asked if she was not glad, "Oh no" she replied, "but I want to be submissive to the will of God." She often exclaimed in the highest strains of ecstasy and delight, "Oh! happy land—happy land, where Jesus, my Saviour dwells—O! I can see him, there, I behold him, do look at him, how precious he is to my soul." Then taking her husband by the hand, once more addressed him in the most feeling terms. She then requested that her body might be conveyed to Earre, and there buried by the side of her departed sister.—On S—(today) she was once more asked if she had no desire to get well, to which she replied, "In many respects I should be glad to recover—you know, said she, I have a little babe, lovely and dear, whom I had fondly hoped to have lived that I might train it up in that path which leads to everlasting life—I also have a kind and affectionate husband, whom I love dearly—but, I think, if it is God's will, that I had rather go to glory."

How awful must be the situation of that person," said she, at a time when she appeared to be in deep reflection, "how awful indeed, who is brought upon a dying bed, and is conscious that he is unprepared to die." At another time, she exclaimed, "Oh! how sweet the place where Jesus is,—I can see my Saviour—I long to be with him"—She was then inquired of by her Physicians, how she felt?—"O! said she, do not disturb my joys—I am almost home, I see Heaven, open to receive my soul." On Sabbath morning she was apparently deprived of the sense of hearing, in some measure, and was evidently near her end—Every moment was expected to be her last—she said very little and appeared to

take but little notice of any thing. She however continued till about 9 o'clock at night, she humbly hope she fell asleep in Jesus, with a struggle or a groan; witnessing to all men, her, the excellency of that religion she professed, and practised in her life, and which she found to be her support in the hour of death. During the whole of her sickness she never heard complain or murmur—and never even mentioned that she was exercised with any pain or distress, unless particularly inquired of, even then she seemed to do it with a degree of reluctance, manifesting a greater desire to gratify the wishes, in giving answers to the inquiries, of her friends and physicians, than to relieve from distress. In this, she imitated our blessed Saviour, who, under the deepest distress was never heard to murmur or complain. We imitate her virtuous and pious examples, we imitate in her life, that when ever we may be called to close this mortal life, we may be as happy in death, and have an earnest of assistance among the saints in Heaven!

"And is the lovely shadow fled!
The blooming wonder of three years,
So soon enshrin'd among the dead!
She justly claims our pious tears."

MASSACHUSETTS REGISTER.
FOR 1821.
Price in blue fvs clz, and half bound at 60

THIS year published, and for sale at the Bookstores of JAMES LORING and RICHARD SON & LORD, Cornhill, the Massachusetts Register and United States Calendar, for 1821. Besides other additional matter, this Register contains the names of the Delegates to the Convention now in session, to revise the Constitution of this State.

NEW BOOK.
CONVERSATIONS on Infant Baptism, some popular objections against the Ordination of the United Kingdom, by C. JERAM, A Vicar of Cobham, Surrey. London. Translated and Republished by R. P. & C. WILLIAMS, 2, Cornhill Square, and for sale by them; Boston; J. Babcock, New Haven; H. May, Salem; C. Whipple, Newburyport; J. Wether, Portsmouth; Jos. Johnson, Portland; Jos. Johnson, Providence; Social Library, Northampton; Webb, Weymouth; Jotham Tidden, New Bedford; C. Cobb, Hanson.

"The author has only to add, that notwithstanding his intention, that no man attack upon those who dissent from the established Church. His wish is to confine himself to defence," and to furnish the plain Christian, such arguments, in support of the rites and practice of the Church, to which he belongs, as will fortify his mind against the objections, which frequently hear against them."—*Preface.*

Price 50 cents stitched—62 1-2 cents bound in 75 cents sheep. These stitched may be forwarded by mail, at a trifling expence. A liberal allowance for distribution. *OJ Infant Baptism.

Boarding School at Dorchester.
MISS TOPLIFF informs her friends and public of her intention to open a boarding school at Dorchester, on the 1st of April next, the instruction of young ladies, in the solid, ornamental branches of education. Parents proposed to confide their daughters to her care, depend on faithful exertions in every respect effect their improvement.

Miss Topliff will continue her Academy Washington-place, Boston, until the 1st of April.

NOTICE.
THE Academy at Hampton, N. H., will be opened, the first Monday of Jan. next, by Francis Yose, who has been well known as Preceptor of the Atkinson Academy. Terms \$3 per quarter. Board from \$1.25 to \$1.50 week. JAMES LEAVITT, for the Director Hampton, Dec. 12, 1820.

Theological Bookstore in Portland.
WILLIAM HYDE, at his Bookstore, No. 10 Mussey-row, Middle-street, Portland, has for sale, a valuable collection of Books in the various departments of Literature. His collections Religious Books, is particularly choice and extensive; comprising the works of Newton, Watts, Scott, Doddridge, Hervey, Flavel, B. Owen, Gill, Campbell, Buck, Brown, Barlow, Moore, &c. &c.—Among the late publications President Adams's Addresses—Life of Samuel J. Mills—Life of Rev. Henry Martineau several smaller works.—A great variety of children's Books of a moral and religious character. Quarto, Octavo, School and Pocket Bibles, \$20 down to \$1. Testaments, Watt's Psalms and Hymns, with Worcester's Select Hymns complete assortment of Classical and English Books, all of which will be sold wholesale or retail, on liberal terms.

Leghorn Straws, Canton Silks, &c.
JUST received, at No. 21, Broad Street, corner of Central Street, one case laden with superior Leghorn Straws, from No. 30 to 50 very fine, which will be sold by the ton, or otherwise, much cheaper than usual.

Also as above,—Bik. Synchawks; Bik. colored Sarsets; do. do. French & Canton Cottons; do. do. of Flag hiks.; Bik. Florentines; and Italian Sewing Silk, &c. &c. A few elegant French Cloths; black blue, brown mixed.—together with a general assortment of English Goods.—All which will be sold on reasonable terms by DANIEL APPLETON.

Dec. 9.

COTTON BED QUILTS.
Much Cheaper and Better than Disbuck.
BUMSTEAD & SON, No. 68 Cornhill.
A number of these Bed Quilts, are now for sale in this town, & at the lowest prices.
Also—Cotton Wadding for Quilts.

THOMAS EDWARDS,
PORTRAIT & MINIATURE PAINTER.
(Late Student of the Royal Academy) RESPECTFULLY informs the Gentlemen & Ladies of Boston and its vicinity, that he has taken Rooms at No. 9, Winter-Street, he solicits the favour of their commands where he hopes to give that satisfaction which has hitherto attended his productions. He has lately finished a drawing, landscape, vase, Flower and Figure drawing, landscape, &c. &c. at his Rooms, where his terms are known. PROFILES and views of Genesee Seats painted. Miniatures altered and retouched. A Specimen to be seen at this Office.

NOTICE.
THE Copartnership heretofore subsisting between the subscribers, under the name of NASON & CARPENTER, he and it, is from this day forth dissolved. And all persons indebted to said firm, either by promissory notes, account, or otherwise, are requested to pay the same to said Nason without delay—he being authorized to settle the concerns of said firm.

ELIAS NASON.
NEHEMIAH CARPENTER.

Foxborough, Nov. 25, 1820.

NOTICE is hereby given, that the undersigned has been duly appointed Executor of the last will of DAVID JOY, late of Weymouth County of Norfolk, gentleman, deceased, and has taken upon himself that all persons claiming as the law directs. And all persons having demands upon the estate of the said deceased are required to exhibit the same; and all persons indebted to the said estate are called upon to make payment to —DAVID JOY, Executor.

Weymouth, Dec. 13, 1820.